ATLAS UNDER OLYMPUS.

An Heroick POEM.

By WILLIAM AUSTIN of *Grays-Inn*, Esq.

An melius per te Virtutum exempla petemus?
Ovid ad Liviam.

——— Atlas
Axem humero torquet stellis ardentibus aptum.
Virg. Æn. l. 6.
——Hunc ardens evexit ad æthera virtus. Ibid

——Quod Numen in isto
Corpore sit dubito, sed corpore Numen in isto est.
Ovid Met. l. 3. fab. 8.

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W. Forsyth

To his *Sacred Majesty*,

CHARLES II.

King of *Great Britain*, *France* and *Ireland*, &c.

Ab Iove surgat opus. Ovid *Fast. l.* 5.

Jupiter Ambrosiâ satur est & Nectare vivit.
Nos tamen exta Jovi, Thura, merumq; damus.
Omnia cum tibi sint dono concessa Deorum:
Si quod habes non vis; ergo quid accipies?
Mart. *Lib.* 11. *Epig.* 58.

——*Tu mente labantem*
Dirige me, dubium certo tu robore firma. Lucan. *l.* 2.

—*Victorq; volentes*
Per Populos dat Jura, viamq; affectat Olympo.
Virg. Georg. l. 4. p. ult.

Non Caroli *gratior ulla est*
Quam sibi quæ Monachi præscribit pagina nomen.
Virg. Ecl. 5.

Honestius est Principi beneficiorum quàm trophæorum memoriam relinquere.
Stob. Ser. 46.

ROYAL

ROYAL SIR,

HAving humbly invoked your *Majeſties* moſt gracious inſpiration (*a*) *Namque aliud quid ſit quod jam implorare queamus* (*b*) who are as well the (*c*) *Apollo* of our *Muſæum*, as the (*d*) *Jupiter* of our *State*) to this expreſſive admiring yout Reſtorers vaſt worth, I am obliged I preſume (how ſmall ſoever the tribute of Loyalty be) with ſubmiſſive boldneſs to tender it to you, whoſe influence it is by which my poor Muſe ſubſiſts. In your happy *Reſtauration*, your Subjects love is not ſo much our wonder, as your *Majeſties* Divine Virtue, who change the helliſh hue of ſuch *Negroes* in wickedneſs as we, and perſwade us, after ſo long an habit of Rebellion, to our duty of Obedience. When that Plague had ſpread it ſelf over the body of the whole Kingdome, was poſſeſſed of its very heart and vitals, we admire that an Arme, one ſingle member of it, ſhould be left untouch'd, and that ſpeedily to adminiſter an effectual Re-

(*a*) *Virg. Æneid.* l. 10.
(*b*) *Tu ſatis ad dandas quævis in carmina vires.* Luc. l. 1.
(*c*) *Sic tibi nec docti deſunt nec principis artes:*
Miſta ſed eſt animo, cum Jove Muſa tuo. Ibid.
(*d*) *Dii tibi ſunt, Cæſar juvenis: tua numina placa.*
Hæc certe non eſt notior ara tibi. Ov. de Pon. l. 4. El. 8.

medy to an inveterate Diſeaſe of twenty years continuance: but we are confounded to think that the Remedy ſhould be a Preſcript of your bounteous Royal hand, ſince your Worſhip and Honour lay rejected here, like the (*a*) ruined Temple of *Æſculapius* in *Carthage*, who have experienced your Subjects Inſolence even to that height, as (*b*) (*O noſtri infamia ſecli!*) to be baniſhed from them, like the (*c*) Phyſitians of old from the fanatick Romans, and (*pro nefandum ſcelus! O monſtra hominum ex ſcelere & immanitate concreta!* to proſcribe the remembrance of your *Majeſty* as far as was poſſible from our very thoughts) whoſe return to repoſſeſs what the *Uſurpers* matchleſs malice kept from You, they (*horrendum dictu!* a word of horror to think and write as well as ſpeak) made (*d*) *Treaſon* to mention. Our *Victor George* without force of Arms conquers all our *Dragons*; but with the charm

(*a*) Carthage *being taken, the wife of* Aſdrubal *burned the Temple of* Æſculapius, *that ſtood in the midſt of the City, on the top of the Caſtle* Byrſa.

(*b*) *Ovid Met. lib.* 8. *fab.* 1.

(*c*) *The Romans, out of a conceit that Phyſick was deſtructive to the body, baniſhed the Phyſitians many years together.* v. Penſieri di Aleſſandro Taſſoni. Lib. 7. Queſito 7.

(*d*) Vid. *Civil Wars of Great Britain and Ireland*, An. 1659. p. 375. l. ult.

of

of Your Authority. They yield to Him in Obedience to You. He as the (*e*) *Lacedemonian Apollo*, is strengthened with four hands to fight victoriously for us: but two of these hands are those belong to your Most Sacred Person. His Voice, as *Alectrions*, scares away the Bats and Screetch-Owls of our Night; yet no otherwise, but as he proclaims Your Coming, the approach of our Sun. Who can see a Loyal Orator plead for the Subjects Hearts to their true Lawfull Soveraign, and not see withall their hearts (quite tired with the expensive, ridiculous, cursed and bloudy Changes of a tedious Civil War, and tormented with the Remorse of their own most heinous (*f*) *Impiety*, the sole cause of it) were their *Soveraign's* wholy before he speaks a word? And who can see lost hearts restored to their *Royal owner* by the kindness and virtue of such an *Orator*, and not have so much gratitude as to give him his suffrage? None certainly can more deserve our applausive breath, then he that

(*e*) Appresso i Lacedemoni fu una statua di *Apollo* con quattro orechie e con altre tante mani. *Why the Lacedemonians made a Statue of Apollo with four hands, and four ears. See* Imagini dei Dei, Apollo con quattro ochi,

(*f*) ---------*Hæc prima malorum*
Causa fuit. Virg. Æn. l. 7.
Hoc caput, O Cives, hæc belli summa nefandi. l. 12.

opens our dumb mouths to speak. The least we can render Him, who raiseth us out of the dust with three Kingdoms out of their ruines, is our Publick Acknowledgement of so matchless an Obligation. And none so fit to hear the report of his merit (were the (g) *Laus*, as *Seneca* saith it should be *Vmbra virtutis*, could with equal proportion be the shadow of it, and answer its vast dimentions) as your *Sacred Majesty*, whose high goodness is the subject upon which his Virtue depends.

(† *Hæc animum possint audita movere,*

* *Et mihi tu faveas*) May my presumption in what I dedicate here, I humbly beg, be made pardonable upon this account,

(h) (*Et tibi Rex ævo detur fortissime, nostro,*
Semper honorata sceptra tenere manu.

(i) *Vt servus maneat tibi fidus*
Comprecor ad vitæ tempora summa tuæ.)

Your *Majesties* long happy Reign be ever benefited by this great *Worthy*'s service.

(k)——*Laudataq; Virtus*
Crescat.

Your Majesties most *loyal* and *obedient* Subject, *Will. Austin.*

(g) *Seneca* Epist. 79. † *Ovid de Pont. Lib.* 1. *Eleg.* 3. * *Ovid de Pont. Lib.* 1. *Eleg.* 1. (h) *Ovid de Pont. l.* 1. *Eleg.* 9. (i) *Ovid de Pont. Lib.* 2. *Eleg.* 5. (k) *Ovid de Pont. Lib.* 4. *Eleg.* 2.
Et mecum populi vota precantur idem. L. 2. El. 5.

To the Bright Mirror of *Loyal Duty*, the admired Crown and Support of *Royalty*, the *George of Honour, Peace Strength and Security* to the three Kingdomes,

The most Noble and most Illustrious

George Duke of Albemarle,

Earl of *Torrington*, Baron *Monk* of *Potheridge*, *Beaucamp* and *Teys*, Captain General and Commander in chief of all his Majesties Forces in his Kingdomes of *England*, *Scotland* and *Ireland*; Master of his Majesties Horse, Knight of the most Noble *Order of the Garter*, and one of his Majesties most honourable Privy Council.

——*Titulis omnia plena vides.* Ovid ad Liv.

Sit licet hic titulus plenis tibi fructibus ingens,
Ipsa tamen virtus ordine major erit.
Ovid de Pont. L. 4. Eleg. 7.

——*Periclis*
Servati facimus meritoque novamus honores.
Tu tanti mensuram nominis imples. Vir. Æ. L. 8.
Et geminas animi nobilitate genus. Lib. 1. Eleg. 2.
Tu claris nomen virtutibus æquas,
Nec finis ingenium nobilitate premi. Lib. 2. El. 3.
——*Vigili date præmia vestro,*
Et pro tot gravibus curis quas anxius egit,
Hunc titulum meritis pensandum reddite.
Ovid Met. Lib. 3. f. 1.

Munera vestra cano. Virg. Georg. Lib. 1,

----Tuis hic omnia plena
Muneribus. Virg. Georg. Lib. 2,

----Tu sceptra Iovemque
Concilias tu das epulis accumbere Divum,
Virg. Æneid Lib. 1.

Hæc eadem est hodie, quæ pignora, quæque penates
Reddat, & emerito faciat nos Marte colonos.
Lucan, Lib. 7.

Nil Georgii non efficiunt manus.
Quas & benigno numine Iupiter,
Defendit, & curæ sagaces,
Expediunt per acuta bella.
Hor. Lib. 4. Od. 4.

Ille notas veteres & longi dedicus ævi
Sustulit: agnorunt signa recepta suos.
Ovid Fast. Lib. 5.

----Quæ digna tibi pro talibus ausis,
Præmia posse rear solvi? pulcherrima primum
Dii moresque dabunt vestri: tum cætera reddet
Carolus. Virg. Æneid. Lib. 9.

Da mihi, si quid ea est, hebitantem pectora Lethen,
Oblitus potero non tamen esse tui.
Idque sinas, oro, nec fastidita repellas
Verba, nec officio crimen inesse putes.
Et levis hæc meritis referatur gratia tantis.
Sin minus, invito te quoque, gratus ero.
Ovid de Pont. Lib. 4. Eleg. 1.

May

May it pleaſe your Grace,

IF it was the opinion of an (*a*) Heathen, *Qui contemnunt laudem, ut interim per ignaviam nihil gerant laudabile, quum eximiam virtutem honeſta fama comitetur ultro, ac generoſis animis amor laudum veluti ſtimulus ad præclara facinora ſit innatus,* (*b*) A Fathers authority thus makes it authentick. *Præcipuum eſt beneficium in rebus honeſtis laudari. Laus enim parit emulationem, æmulatio virtutem, virtus felicitatem, quæ finis eſt omnium quæ deſiderantur, & quo omnis viri boni motus refertur.* Whatever then the duty of humility, or the temper of a well governed mind may be judged to be, I hope, the mention of your worth here, need not make me fear to incur your diſpleaſure, or render me obnoxious

(*a*) *Anaxandridas.*
(*b*) *Nazianz. apud Anton. & Max.* Serm. de laude.

to the diſguſt of others for preſenting it to your perſon, as if we were onely (according as (*c*) ſome fancy) *Hominis memoriæ laudem dare non vitæ.* I may boldly and truly ſay (to anſwer what they affirm not to be done while he whoſe merits indebt us, ſurvives) *Nec laudantem adulatio movere poteſt, nec laudatum tentare elatio.* (*d*) If humility be *contemptus propriæ excellentiæ*, yet, (*e*) *nulla tanta humilitas, quæ dulcedine gloriæ non tangatur.* What if this modeſt and low eſteem of ones own worth (*f*) *Magna acta laudabiliter celat*, this obligeth † not others to conceal them too; ſince (*g*) *laus bonorum operum ſit comes.* Nay the great (*h*) *Stagarite* himſelf will

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(c) *Duplici ex cauſa utilius eſt homini memoriæ laudem dare quam vitæ. Quando nec laudantem adulatio movet nec laudatum tentat elatio.* Amb. in Natali. S. Euſebij.

(d) *Bernard, in Epiſt.*

(e) *Max. Lib.* 8.

(f) *Aug. Sup.* 1 *Reg.*

† —— —— *Nomen*
Non expectato dat mihi fama rogo.
Martial. Lib. 3. Epig. 95.

(g) *Auguſt. Lib.* 10. *Confeſſio. Cap.* 37.

(h) *Ariſt.* 2. *Lib. Ethic.*

witneſs

witneſs for us, that, * *Virtuti debetur laus.* I praiſe not your, (i) Family, Palace or Poſſeſſions, no ſuch things as theſe, which may be eſteemed but (k) Garland-flowers without odor; but as (l) *Agathocles* his Earth among his golden Veſſels, and your Virtues; that croſs Fate hath power to diveſt you of with the Robes you wear ere you take your reſt: But what is (m) *proprium hominis, animus & ratio in anima perfecta.* What drops more naturally from the heart than ink from the pen that writes. That which hath the ſtamp of Divinity upon it. What is the Subject of Praiſe to thoſe bleſſed Angels that wait upon you, and will propagate the memory of you to all

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* *Virtus Mater eſt gloriæ: Sola enim eſt cui gloria juſta debetur, & ſecura impenditur.* Bern. in Serm.

(i) *In homine laudandum eſt quod ipſius eſt. Familiam formoſam habet & domum pulchram, multum ſerit, multum fœnerat? Nihil horum in ipſo eſt, ſed circa ipſum. Laudа in illo, quod nec eripi poteſt nec dari.* Sen. Epiſt. 41.

(k) *Quot ſunt flores coronarii ſine odore, hoc mihi videntur honores quæſiti ex ſtemmate, ambitione, aut opum multitudine.* Plutarchi in Apoph. 186.

(l) *Fama eſt fictilibus cœnaſſe Agathoclea* Regem, *Atque abacum* Samio *ſæpe onerаſſe luto.* Auſ. Ep. 8.

(m) *Sen. Epiſt.* 41.

Eternity.

(*n*) Eternity. Therefore (*o*) it having been the custom of the *Lacedemonians* before they went to war, to sacrifice to the Muses (*Licet Musis nihil videtur cum Marte esse commercii*) *ut rebus fortiter gestis contingat honesta commemoratio, ut egregia gesta verbis celebrarentur a Musis, eloquentiæ præsidibus petendis.* Let liberty be granted us great *Noble Sir*, to sacrifice to the Muses too now our Warrs be done, in thankfulness to you our Victor *Mars*, whose prudent sweet conduct hath seemed to charm us to Peace with Musick, and to make you *Apollo*, the great president over them. Had I merit to be confident of your accepting and liking this Incense I offer you, I might be excused for being † ambitious of such favour from one, I am so highly to honour, and who hath been so loyal a * Benefactor to my Soveraign. I shall remit my self to

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(n) —— *Quod turbine nullo*
Excutiet fortuna tibi. Lucan Lib. 2.

(o) *Plut. in Lacon.*

† *Auctor enim tanti muneris ille mihi.*
Mart. Lib. 7. Ep. 51.

* *Non mihi divitias dando major a dedisses.*
Ovid. de Pont. Lib. 2. Eleg. 8.

your

your *Graces* goodneſs, if you vouchſafe to caſt your eye here, knowing (*p*) *Non minus eſt regium parva libenter ac prompte accipere, quam magna tribuere.* And ſhall onely ſay, the utmoſt and ſole end of this Muſes Sacrifice (ſuch as it is, ſeeming now, at leaſt as an abrupt (*q*) *Echo* to the perfect *Encomi* that have been every where already heard of you) is to pay in part my debt of gratitude I owe, as a ſharer in the heart-obliging kind Services you have done theſe Kingdomes, and to offer up my votes for a continuance and encreaſe of all (*r*) Bleſſings

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(p) *Anxaer. apud Plut. in Apophth.*

(q) *Argutos inter videor ſtrepere anſer olores.*

Virg. Egl. 9.

Flictilibus noſtris exonoratus eris.

Martial. Lib. 5. Epig. 60.

(r) *Ore ferant grates, quoniam non poſſumus ipſi*

Dii tibi, qui referent, ſi pia facta vident.

Ovid. de Pont. Lib. 2. Eleg. 11.

——*Hæc ara tuebitur omnes.*

Virg. Æneid. Lib. 2.

and

and Honours to you, according to your just Merits and own just Desires,

As,

My Lord,

The most humble admirer of your *Graces Virtues,*

The most affectionate and faithfull of your Servants,

And the most truly zealous of your Votaries.

W. A.

To

To the READER,

THere be two Arts, ſaith (1) Cicero, *that are of great power to advance a man to a moſt high ſtate of Honour: The one,* A good Commander; *the other,* A good * Oratour. *This of neceſſity in time of* Peace, *the other in War. Theſe two accompliſhments we have moſt exquiſitely* (a) *united in our great Worthy* Duke: *but ſo, that in our reconciliation to our native Soveraign, after ſo long Rebellion, the power and Energy of his* Speech (*ſedating all our diſturbances without any blood-ſhed or contraſt*) *ſeemed to have the winning chief command. And now we are at quiet, 'tis the virtue of his* (b) Sword *that ſeems moſt to ſecure us in the happie condition we are in. His Oratory ſeemed then to have no need of other arms.*

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(1) *Duo ſunt Artes; quæ poſſunt homines locare in ampliſſimo gradu dignitatis; Una Imperatoris, altera Oratoris boni. Ab hac enim Pacis ornamenta retinentur: Ab illa Belli pericula repelluntur.* Cic. pro Mur.

* He muſt needs be accounted the beſt Orator, who perſwades with the greateſt facility, and the feweſt words.

(a) *Maximus ille armis, maximus ille toga.*
Ovid. ad Liviam.

(b) *Vimque parat, ſed vi non eſt opus.*
Ovid. Met. Lib. 14. Fab. 17.

(2) Ille regit dictis animos & pectora mulcet.
——(3) Quamvis duriſſima corda,
Eloquio pollens ad ſua vota trahit. *And his Armes now ſeem to have no need of his Oratorie.*

(4) Εν γὰς χερσὶ τὸ τέλος τοῦ πολέμου. In manibus enim finis belli.

(5) Omnis in ferro eſt ſalus.

Yet as both then reality fortified one another, ſo do they now, by being as Virtues divinely conjoyned and ſo rarely intermixed in each other, that they cannot be diſtinguiſhed or conſiſt aſunder (6) Nulla ducis virtus dulcior eſſe poteſt. *Both theſe Arts we may ſee together in what* Macrobius *makes concur to the generation of* True Valour, *that is, ſaith he, a virtue,* quæ animum ſuper pericli metum agit. *Here is that ſpirit in ſouls, our* Heroes Sword, *and compriſeth* Magnanimitatem, Fiduciam, Securitatem, Magnificentiam, Tolerantiam, Firmitatem. *Theſe are the nervous parts of his* Eloquence, *and the* (7) Schoolman *defining true Valour, mixeth it in both Arts together, and ſaith, It is* Firmitas animi in ſuſtinendis & repellendis his in quibus maxime eſt difficile firmitatem habere propter bonum virtutis. *Who clearly perceives not as well the* Souldier *as the* Orator *in this definition, may conſider* Ageſilaus *his anſwer to one who asked him, What was requiſite to make an accompliſhed*

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(2) Virg. Æneid. Lib. 1.
(3) Alciati Emblem. 180.
(4) Homer π. Iliados.
(5) Senecæ in Hercule furente Tragædia. 1.
(6) Mart. Lib. 5. Epig. 20.
(7) Thom. Aquin. ſecund. ſecund. q. 123. art. 2.

Com-

Commander (8) Adversus hostes audacia, *saith he*; Et in oblata opportunitate ratio & consilium. *Here are* Cicero's, Hercules Pillars, *the* huc usque licet *of the most renowned Champion. Can any pretend to greater Reason and Counsel, to more Eloquence and Oratorie than he, who perswades three bleeding Kingdoms, after twenty years of civil discord, to shake hands together, bespeaks them to peace without using other Power he hath sufficient to force them to it? And where shall we find worse enemies than our selves, or a greater courage than his who wins us?* (9) Facilius, *saith Erasmus*, insculpes gemmis quæ voles, si terebra ferveat. Ita magis movebit Orator, si non solum acriter dicat sed ferveat, & amet id quod laudat, oderit quod vituperat. *Our* Heroick Orator *had little lesse to do in our Conversion from Rebellion than* gemmis insculpere. *We see in his brow and eyes thunder and lightening threaten that stubborn vice he would break us from, and the sphear again bespread with a smiling heart serenity to invite the approaches of Loyalty and Peace, to welcome the return of our long wanted Sun.* Amat id quod laudat, odit quod vituperat, sic movet Orator. *Though the pitty of his heart detesting bloodshed, makes him desirous to spare all, and so crown Peace with a* Crown of (10) Roses; *yet rather than suffer all to be lost in pitty to some, rather than she should want her Crown, he hath thousands of armed hands ready after action in triumph to make it of* Laurel.

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(8) Stob. Serm. 12.
(9) Erasm. in similib.
(10) V. Imagini de Dei. p. 234. Lib. 9. in Mercurio.

His (11) Sword *attends him, while he woes the factious members to Union, and maintaines the long diſputed prerogative of the* Head. *All he acts and ſayes bears authority from the candor of his Loyal Zeal.* Terebra fervet, ſic gemmis inſculpit. *Thus our Noble* George *is the ſpeech and action of our Government, the hand and heart of our happineſs.* (12) *Theſe are the two ſo powerful* Ciceronian Arts *advance that Worthy is the* (13) Honour of our Nation, *are the Wings that carry his divine Soul to an height of virtue we adore. Our good Orator perſwades us, and our good Commander rules us with ſuch efficacy of ſpeech and ſuch incontroleable authority, that the Muſe who ſings not his ſtupendious worth, muſt needs be ſenſeleſs.* (14) Si dignum laude virum Muſa vetat mori. (15) Si cœlum Muſa beat. (16) Si virtus ſine carminum ope Obſivione deletur. (17) Si thus Diis, laus vero bonis viris tribuenda eſt, *Our* (18) *duty then dictates to us our* Generals Encomium, *which duty in magnifying this Subject, we know to be* (19) *ſuch*

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(11) ——Pacem armatus amavit. *Lucan. Lib.* 9.

(12) ——Memento
(Hæ tibi ſunt Artes) pacique imponere morem.
Virg. Æn. Lib. 6.

(13) *Tu potes & patriæ miles & eſſe decus.*
Mart. Lib. 6. Epig. 25.

(14) Hor. Lib. 4. Ode. 8. (15) Ibidem.

(16) Hor. l. 4. Od. 9. (17) Socr. dict. Stob. Ser. 1.

(18) *Defendendi ſunt qui imerentes accuſantur injuriarum; laude coronandi qui ob bonum aliquod cæteris præſtant excellunteque.* Stob. Serm. 1.

(19) *Laus a conſcientia, non a vulgo eſtimanda eſt.*
Aug. Tract. ſup. Epiſt. beat. Joan.

as

as neither modeſty nor ignorance can make apologie for ſilence. When our Clio *ſees all our diſcord reduced into harmony, who will not expect her applauſive voice to the* Skilful kind Compoſer? *Be our obligation to our* General *never ſo great, the ingratitude of not acknowledging it, will make it much greater. It can be no wonder to obſerve the ſick heart upon recovery tranſported with joy, that languiſhed like ours before, ſo deſperately and ſo long under the paines of ſorrow. There is none of us all, I preſume, whoſe dear Fortunes, Lives and Priviledges at ſtake and hazard before, are by our Dukes free goodneſs ſecured to us now, but (ſince he enjoyes from him ſo great a purchaſe for a ſong, paying him only thanks) could wiſh (for the ſutableneſs of Verſe for the purpoſe, and the moſt fit tender of his Grace-cup from a Muſes hand) that he had in his aſſiſtance the joyned hands of the whole* Mæonian *ſociety, and would gladly drink up the* Helicon *if he were able to enlarge his heart for the cordial ſenſe of that happineſs by which he lives.*

If my (20) Reader (21) *cannot fancy to gather a Poſie here under the* Pindus *we behold, in our* (22) low *ſhadie vale,* (23) Pindarum quiſquis ſtudet æmulari, (24) Laurea donandus Apollonari. *If he be ſuch and*

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(20) Non opus eſt nobis nimium lectore guloſo.
Hunc volo qui fiat non ſine pane ſatur.
Mart. lib. 10. *E.* 59.

(21) Non omnes arbuſta juvant, &c. *Vir.* Ecl. 5

(22) Quoties in altos Nubium tractus: Ego apis Matinæ More modoque Carmina fingo.
Hor. lib. 4. *ode.* 2.

(23) Hor. Lib. 4. Ode. 2.

(24) Ibidem.

ſo qualified, there is nothing at all in theſe few leaves (that while he looks they ſhould advance, findes but (25) Magna modis tenuare parvis) *which can or is deſired to delight him more than the invitation he hath to endeavour his beſt to make our* Dukes *fame rival his ſoul. This ambition will be excuſable here from the example ſet us by that great Monarch* (26) Cyrus, *who never deſired others to engage themſelves in any exerciſe with him, but ſuch as he knew were better practiſed in it than himſelf. His end and aim you will eaſily conjecture was both their profit and his own; not to diſpleaſe them, while he ſought pleaſure from them, to allow them the prize and ſatisfie both others and himſelf with the* Delight and Benefit *of their Vertue.*

For this twofold ſatisfaction to you, Delight and Benefit, *what could not be afforded you from my own fancy, I have endeavoured to ſupply, by ſwelling the Margent with the alluſions of ſome Authors, and thoſe chiefly of the* Poets, *which for being long ſince known, ſay, they lie dormant and unregarded in this* Age of Novelties, *where they ſhew nothing new, yet as ſome faſhions reviving after a long time laid aſide, you per adventure may welcome, now they appear again. If not, for the* ſmall pains *there can be loſt, you will fully ſatisfie me (who moſt devoted to their authority am ſo tender of their honour) if you allow them (what*

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(25) Hor. Lib. 3. Ode. 3.

(26) *Vide*, Cyrum in Plut. vitis.

many

many Ages hath been their glory) power and abili-ty to inrich you with this double intereſt. Et prodeſſe ſolent, *&c.*

Deſcende cœlo, & dic age tibia
Regina longum Calliope melos,
Seu voce nunc mavis acuta,
Seu fidibus citharave Phœbi.

Hor. Lib. 3. Ode. 4.

UMI

Atlas under *Olympus*.

HOw (a) ſhall *Man* ſpeak thy *Power*,
how write thy *Praiſe*,
Whoſe *Godlike* (b) *gifts* are *crowns*
and peaceful dayes?
While our weak eye deludes our †*weaker* ſenſe,
That's rectifi'd by thy *Intelligence*.
Thy Perſon, & the Place of thy abode, (*god*.
Speaks thee no more than *man*, thy Actions (c)
The more we think on thee, the more abuſ'd
Our ſenſes are, the more our thoughts confuſ'd.

(a) *Et qvo te carmine dicam?* Virg. Georg. l. 2.
——— *O Fama ingens* ———
Quibus cœlo te laudibus æquem? Virg. Æn. l. 11.
——— *Utinam modo dicere poſſem*
Carmina digna. Ovid Met. l. 5. fab. 6.
Et cupio & nequeo. Quid agam? Ovid Met. l. 8. f. 4.

(b) *Sopitos ignes Cæcolo regniq; coronam*
Cum ſcepiro tribuit. Virg. Æn. l. 8.

† The internal ſenſe, that by its object of his ſtupendious virtue is confounded.

(c) *Mente Deos adiit.* Ovid Met. l. 15. f. 2.
Chara Deum ſoboles, magnum Jovis incrementum.
Virg. Ecl. 4.
An Deus an homo ſis neſcio. Cleveland in his Oration.

How

How could'ſt thou when the (*d*) *Waters* had oreſpread
This Iſle, (*e*) *couch* them in their own *proper bed?*
How couldſt thou make a *Paradiſe* appear
Where *Leviathan* had before his ſphear?
How make that (*f*) *Sun* and *Moon* ſhine to us, whoſe light
Gives us *Day* now, and over-rules our *Night?*
How couldſt thou make each (*g*) *diſagreeing* beaſt
Quietly (*h*) repoſe in each others breaſt?

(*d*) *Paulatim ſeſe tollit mare, & altius undas*
Erigit, inde imo conſurgit ad æthera fundo.
Virg. Æn. l. 7.

(*e*) *Humor & ima petit, quicquid pendebat aquarum.*
Tollere ſilva comas, ſtagnis emergere colles
Incipiunt, viſoque die dureſcere valles. Lucan. l. 4.

(*f*) —*Dicto citius tumida æquora placat,*
Collectaſq; fugat nubes, ſolemq; reducit. Vir. Æn. l. 1.

(*g*) Iſa. 6. 25. *Cum canibus timidi veniunt ad pocula damæ.* Virg. Ecl. 8.
Non lupus inſidias explorat ovilia circum,
Nec gregibus nocturnus obambulat, &c. Vir. Geor. l. 3.
Ipſe licet videas, cævea Fabulantur in una,
Et pariter ſocias carpit uterq; dapes.
Mart. l. 9. ep. 72.

(*h*) ——*Quem flagitat*——
Veſtra diem virtus, finis civilibus armis,
Quem quæſitis, adeſt. Lucan. l. 7.

How

How couldst thou raging (i) *Discord* over-awe,
And calmly make it yeeld to Natures Law?
When Egyptian (k) *shades* with num'rous hoſt
Did ſorely plague us, and o'respread our coaſt;
When the (l) *unconſtant Floods* ruling did keep
All th' (m) *Elements* together in one heap;
When all things (n) *jar'd* & were at mortal ſtrife,
And we, as dead, lay without ſenſe and life;

(i) *Clauduntur belli portæ: Furor impius intus*
Sæva ſedit ſuper arma & centum victus ahenis,
Poſt tergum nodis. Ibid.

(k) ——*Cælum ſpiſſa caligine terras*
Preſſit, & ignavos incluſit nubibus æſtus.
Ovid. Met. l. 7. f. 22.

——*Inducta piceis e nubibus umbra,*
Omne latet cœlum, duplicataq; noctis imago. l. 12. f. 10.

(l) ——*Tibi Divum pater atq; hominum Rex*
Et mulcere dedit fluctus et tollere ventos. Vir. Æn. l. 1.
Æquora lenta jacent alto torpore ligata.
Pigrius immotis hæſere paludibus unda. Lucan. l. 5.

(m) *Extimuit Natura Chaos: rupiſſe videntur*
Concordes Elementa moras, rurſuſq; redire
Nox manes miſtura Deis. Niger inficit horror
Terga maris: longo per multa volumina tractu
Æſtuat unda minax: flatuſque incerta futuri,
Turbida teſtantur conceptos æquora ventos. Ibid.

(n) ——*Inhorruit unda tenebris,*
Continuo venti voluunt mare, magnaq; ſurgunt
Æquora, diſperſi jactamur gurgite vaſto.
Involvere diem nimbi & nox humida cœlum
Abſtulit, &c. Virg. Æn. l. 3.

Then

Then to make Light, t' inſpire us, to renew
Old *England*, you then ſhow what you can doe.
When *Beauty* had no Form, and *Form* no Sire,
Nor *Waters* felt the quickning force of *Fire*;
That confuſ'd Maſs was by th' Almighties Word
Chang'd; And our (o) *Chaos* by thy *ſheathed Sword*,
Nothing oppoſ'd him. Your commanding Call
Wrought likewiſe here ſubjection upon all.
Your *Sword* hanging its head down, ſeem'd to lowre,
And droop'd to find your (p) *Word* of greater pow'r.
His fancy muſt from all offence be free,
Aſcribes thy *Maker's* Image unto (q) *Thee*.
When th' old *Serpent* had poiſon'd us with lies,
And made our hearts yield to our trat'rous eyes;
When curſes thick had for our ſtubborn vice,
Spread *thorns* and *bryars* ore our *Paradiſe*;

(o) *Sic Chaos ex illa Naturæ mole prioris*
Digeſtum partes ſcimus habere ſuas.
Ovid. *de Pont.* l. 4. Ecl. 8.

(p) ——— *Signa ego* ———
——— *Et arma*
Militibus ſine cede ——
Directa vidi. Hor. lib. 3. ode 5.

(q) —*Jovis inclita proles.* Ovid. Met. l. 9. f. 3.

When

When (r) *Rebellion Charons boat* did take,
To drown our Souls in the *Infernal Lake*;
To pay our Debts then, to redreſs our (ſ) *Woes*,
And make us friends with Heav'n, you interpoſe.
He cannot but muſt be (t) *divine*, does prove
A Goſpel of Truth, Loyalty and Love,
Suffers for others, (u) *ſpeaks* their cures, and is
Mortalities Wonder, Delight and Bliſs. (paid,
As when He came the Worlds great Ranſome
Juſt ſuch a Peace it had then, you here made.

(r) *O fortunatæ gentes——*
——Quæ nos fortuna quietos
Sollicitat, ſuadetq; ignota laceſſere bella?
Virg. Æn. l. 11.
Tum vero & gemitus morientum, & ſanguine in alto
Armaque corporaque, & permiſti cæde virorum
Semianimes volvuntur equi. Ibid.
——Conjuratæque undique pugnant
Agmina, pro cauſa meritum impugnante fidemque.
Ovid. Met. l. 5. f. 1.

(ſ) *Te Duce, ſiqua manent ſceleris veſtigia noſtri,*
Irrita perpetua ſolvent formidine terras.
Virg. Ecl. 4.

(t) *——Partim divina mentis & hauſtus*
Æthereos dixere. Virg. Geor. l. 4.

(u) *Nunc ſinitis ſine Marte capi.* Ovid. Met. l. 3. f. 7.

Eloquioq; virum morbiſq; iraque furentem
Mollier. Lib. 13. f. 1.

His

His Fancy muſt from all offence be free,
Aſcribes the Image of thy *God* to thee.
Herods and *Pilats* witneſs will be good,
To prove *Redemptions bond* was drawn with blood.
Our (*x*) *Freedom* from you we receive, as though
Mars, with age weakned, could not ſtrike a blow;
As if by Wars long exerciſe, our ſpight
Were blunted, and its fires (*y*) *extinguiſh't* quite.
Who made the *Earth*, was greater by't in ſhew,
This *Orb* you've made, appears to leſſen you.

(*x*) *Cum ſtatus Urbis erit, qualem nunc auguror eſſe,*
Et nullus populi contrahit ora dolor.
Ovid de Pont. l. 3. El. 1.

(*y*) *Hæc nimis longo ſatiate ludo.* Hor. l. 1. ode 2.
Per tot bella manus ſatiatæ ſanguine tandem
Deſtituere ducem: tum mæſto claſſica paulum
Intermiſſa ſono, clauſuſque & frigidus enſis
Expulerat belli furias: tum præmia miles
Dum meliora petit, damnat Cauſamq; Ducemque.
Lucan. l. 5.

We

We are confus'd at this ſtrange Act from Thee,
Serve your Time out, then ſet your *Maſter* free.
Yo' expreſs your Might and Worth to rule the Land,
And then quit both your Self and your Command.
What ſhall we ſay? By making of us free,
You have inthral'd us to an Extaſie.
When we have *Words*, our lingring *thoughts* delay
In (*a*) *admiration*, and (*b*) *won't* let us ſay.

Give us, *Great Charles*, free *liberty* t' admire.
This *Diamond baſis* of thy *Starry Spire*.

Diamonds cannot rate his value down,
Whoſe head's not fitted with a *triple Crown*.

(*a*) ——*Dat Georgius Anglis*
Meritis majora fideque
Munera. Ovid. Met. lib. 13. fab. 4.

Dat Carolo claras auro gemmiſque coronas. f. 6, 7.
Jamque novum terra ſtupeant lucеſcere ſolem.
Virg. Ecl. 6.

(*b*) ——*Mentem jam verba paratam*
Deſtituunt, blandaque juvat tua facta trahentem
Indulgere morа. Lucan. l. 5.

The

The glory of ten *Earths* is all too vain,
To guerdon him gives this his *Soveraign.*
As you are greatned by his yeelding pow'rs:
So's (*c*) he too by ſubmitting unto yours.
(*d*) *Humility* braying this Noble's worth,
What *Odours* doth the *bruiſed ſpice* (*e*) ſend forth?
His fall's his riſe, while the kind courted Earth,
Gives his force like *Antæus's* new birth.
He, as the ſhot from great Artilery,
The lower let down, the higher ſcales the † *skie.*

(*c*) *Humilitas eſt mons magnus, in cujus ſummitate lux eſt non modica, & honeſtarum perſonarum,* i. e. *ſanctarum virtutum pulcherrima turba: ſed qui ad hunc pervenire deſiderat, neceſſe eſt ut per gradus quoſdam aſcendat, ſi hunc montem agnoſcere & inhabitare affectat.* Anſhelmus. de ſimilitudinibus 99.

(*d*) *Sicut ſpecies Aromatica cum in pulverem rediguntur, vehementer redolent: Ita hominis bona, cum per humilitatem quaſi comminuta fuerunt, Deo ſunt gratiora.*
Guilhelmi Paral. in ſumma vitiorum. l. 1.

(*e*) *Sicut mel concordat in confectionibus Medicinæ cum omnibus diverſitatibus ſpecierum; ſic humilitatis dulcedine condiuntur omnia genera virtutum.*
Hug. de Clauſtro animæ. l. 3.

† *Quanto quiſque ſibi plura negaverit,*
A Diis plura feret. Hor. l. 3. ode 16.

Humility

Humility makes his great Fame and Worth,
The *Widows oyle* t' increase by pouring forth.
Humility in Rebels broils that is
Magnanimous, and *lowly* falls in peace.
(*a*) A *Torrent* thus in *Winter* that does flow
O're Trees and Mounts, in *Summer* runs (*b*) *below*,
The higher (*c*) *Sol* climbes in the Zodiack,
The more in his *swift* motion grows *slack*.
The higher led by Fortune *Great George* gets,
The more his noble Soul to *Charles* remits.
But for our *Allegiance* we should deem
All Earthly Titles too profane for him.
But for your sake alone, whose *breath and raies*
Make the kinde *Aire and Sun* that spread his *baies*.

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a *Humilitas torrenti similis est. Quemadmodum enim is æstate tenuior, quasi serpit, hyeme vero atque vere inundat: Sic etiam humilitas, &c.* Bernardi Justiniani in vita Laurentii Justiniani.

b *Sic ego torrentem, qua nil obstabat eunti,*
Lenius, & modico strepitu decurrere vidi. Ov. Met. l. 3. f. 7.

c *Sol cum est altissimè provectus in Zodiaco tum tardissimi motus est. Ita quo Fortuna te subvexerit altius, hoc oportet animo leniori minusque feroci esse.* Roterodami de institutione Principis.

(d) *Cæsar* and *Alexander*, (e) both these were
Too weak for *Atlas*'s to bear his *Sphere*. (*lamps*,
Where shall we make the worlds bright *shining*
The renown'd *Heros* meet but in their camps?
Yet they're but *glow-wormes* here. Each (f) *General*
Sees his enfeebled self and *Standard* (g) *full*
Their Chariot steeds (h) *Terrour* conjoyn'd with *Fear*,
Bellona slashr along in full career.
To type the Warriers (i) *Wolves* and *Vultures* stood
About their *Altars* swum with humane (k) *blood*.
The *Furies* set the aime to their commands,
While they *Olympus* clime with *Harpies hands*.

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d ——*Non tam portas intrare patentes*
Quam fregisse juvat: nec tam patiente colono
Arva premi, quam si ferro populetur & igni.
Concessa pudet ire via, civemque videri. Lucan. l. 2.

e *Hi non implerunt cupientes omnia mentes,*
Quicquid fodit Iber, quicquid Tagus expulit auri,
Quodque legit dives summis Arimaspus arenis.
Ut rapiant, parvo scelus hoc vanisse putabunt. Lucan. l. 7.
Fortunam Superosque suos in sanguine cernunt. ibi.

f *Dux furit & nullas ducentia signa cohortes.* ibi.
Quam seriem rerum longa præmitteret pompa?
Quid potuit belli facies? ibi.

g ——*Sperantes omnia dextras*
Exarmare datur, quibus hic non sufficit Orbis. l. 5.

h ——*Sanguineo sequitur Bellona flagello.* Virg.

Terror and Pavor are said to be the Horses draw Mars's Chariot.

i Wolves and Vulters among other things are said to be sacrificed to Mars.

k *Cæsar inarma furens, nullas sine sanguine fuso*
Gaudet habere vias. Lucan. l. 2.

With

The faireſt colour paints their dignity,
With flattering gloſſe of good but ſhows them high
(l) *Amphions* muſick Policy tunes here,
And (m) *charms* obedience from each liſtning eare.
" Reſiſt who can by any Martial skill,
" Valour or ſtrength of armes that wants a will.
" Where three Realms with their whole aſſociate
" Only oppoſe as they refuſe to fight. (Might,
Monck conquers not to gaine but give. His ſtrife
Tends not to ſpoile or kill, but (n) *force to life.*
You'd as his *Lord* from him thus *Worlds* receive,
Were all they had or wiſht for his to give.
They were enſlav'd to their owo wiſhes. He
Subjects his wiſhes, while himſelf is free.
" Who *hunger* needs muſt be in *want*. Who ſeek,
" New wanted blood and ſpirits, muſt be weak.
Thus we ſee them, while each great heare ſpires
To power it had not, poor by their deſires.

l ——*Threicio blandius Orpheo*
Auditam moderere arboribus fidem. Hor. l. 1. Ode 24.
Tu potes Tygres comiteſque ſilvas
Ducere & rivos celeres morari. l. 3. Ode 11.
Dictus & Amphion Thebanæ conditor arcis,
Saxa movere ſono teſtudinis, & prece blanda
Ducere quo vellet. Hor. art. poët.

m ——*Quid ſacundia poſſet*
Tum parmis. Ovid. Met. l. 13. fab. 1.

n *Non putat in victos ſævum diſtringere ferrum.* Lucan. l. 7.
Hic victor vincit, victis ut parcere poſſit.
Clauſit & æternâ tivica bella ſera. Ovide Pont. l. 1. El. 3.

His *ſtreame* runs to the *Spring*, and pays its ſtore
To the great *Ocean* that makes it more.
"An *Empire* is but as a (o) cloud to him,
"(p) Beſtows the *Scepter* and the *Diadem*.
Prince of his *Soule*, the ſoul of Princely (q) *might*,
Joves heart, the guide of (r) *peace* and life of right.
Here's *Zeales* Church, Loyalty the Service ſaith,
Heaven bleſſeth, and our *Charles* the bleſſing hath.
Here *Piety* with all the *Graces*, ſeems
To ſing in *Chorus* to the *Angels* Hymnes.
Charity with her children all in plate
Feaſt, and in rich attire ſit all in ſtate.
(s) *Electra* that ſo long from hence was fled,
Made *Mithras* ſpheare as *Saturns* look like lead
She return'd now, th'orbe's quicken'd and enſoul'd,
And all his dayes road pav'd with burniſht gold.

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o ——— *Admiratur limen Olympi,*
Sub pedibuſque videt nubes & ſidera. Virg. Ecl. 5.

p *Templa Deûm, morem populis dedit, otia ferro,*
Aſtra ſuis, Cœlo ſidera, ſerta Jovi.
Herculeum; antiquo nomini non ſufficit actis. l. 9. ep. 303.

q *Ipſe es gloria Martis univerſi,*
Ipſe es omnia ſolus. Mart. l. 5. ep. 25.
Quem chartis, famæque damus populiſque loquendum. Ep. 26.
——— *Quem genuit pacis amico quies.* l. 9. Ep. 100.

r *Electra* ſignifies Serenity. Ἀπὸ τοῦ ἥλιος *Sol and* αἴθριος *ſerenus*: called, anima Sphæræ Solis *and the mother of the Rain-bow. Naſcitur enim Iris ex aqua & ſerenitate & refractione radiorum ſcilicet*: Ariſt. in Meteorol.

Iris

Iris before in Melancholy ſhrouds,
Vail'd in th'obſcure attire of *tatter'd Clouds*,
In ev'ry ſort of *colour'd bravery*,
Paints now gay ſcenes of (t) *triumph* in the skye.
She wept in ſhowers before, now can't refraine
To bow t' attend with ſmiles true Honours traine.
"(u) *Honour* for *Robes* wears but a *Fuſtian* ſute,
" When *Power Supreame* muſt judge and Execute.
"Himſelf(x) *degrades* when makes with his own hand's
" Blood his purple, and does his own commands.
" As our (y) *falſe Jove* from the true power revolts,
" And Cyclops-like makes his own Thunderbolts.
"As *Mars* with toile, pain and wounds made a God,
" And ſits inthron'd within an *Heaven* of blood.
" Then only ſits on *Cuſhions* and in ſtate,
" When his meer breath gives th' only force to Fate.
" Whoſe crowne's ſtain'd with his friends blood, (does defame
" The richeſt virtue can advance his name.

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t *Jam Cytherea Choros ducit Venus, imminente Luna:*
Junctæque Nymphis Gratiæ decentes,
Alterno terram quatiunt pede, &c. Hor. l. 1. Ode 4.

u Honour is repreſented a young man cloathed in purple with a Laurel-garland on his head, Cupid leading him by the hand to the Goddeſs Vertue.

x *Vis conſilii expers mole ruit ſuâ,*
Vim temperatam Dii quoque provehunt. l. 3. Ode 4.

y Our State-power in the time *of our late Rebellion.*

"*Honour and Vertue* then are fitly seen
"When no opposing forces hand between.
Thus Lightning to the very soule doth glance,
And from the Body finds no hinderance.
Thus the *Sun* sweetly opes the *womb* of th'(z) *Earth*,
To give the Infant-*Spring* its flow'ry Birth.
And thus th' *Almightie* with remorse and fears,
Martels flints, and makes stony hearts flow tears.
And thus *George*(a) moves the people, and does still
Their(b) Factious *rage* by wayes invisible.
He *Israel* forth the Desert brings, when they
In twenty years time seem but half their way,
Withdraw's Nights sable Veil, obscures our days,
And cheers our eyes with *Sols* long(c) *hidden* raies.
Blest *Hero* of mysterious Desert,
Deny a Crown your hand, and give't your heart?
Homage to that you shun? Fly *Soveraignie*,
Yet follow it upon your bended knee?

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z *Prodiga divitias alimentaque mitia tellus*
Suggerit, atque epulas sine cæde & sanguine præbet. l. 15. f. 2
a *Qualis ubi oppositas nitidissima Solis imago*
Evincit nubes nullaque obstante relucxit. Ov. Met. l. 14. f. 17
b *Sacrificos docuit ritus, gentemque feroci*
Adsuetam bello, pacis traduxit ad artes. l. 15. f. 44.
c ——*Sol qui tectus aquosis*
Nubibus ante fuit, victis è nubibus exit. Ov. Met. l. 5. f. 10.

When

When you had ſtill'd the (c) *tempeſt* with your charms
And lull'd each *billow* in each others arms;
Could not the ſenſe of your own merits, keep
Ambition in you to command the ſhip?
When you'd exorciſ'd *Devils* out of men,
Could not you ſuffer them t' *adore* you then?
Thoſe that to peace through ſuch great (d) *broils* you led,
Would not you then permit to make you Head?

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c *Antennæque gemant; ac ſine funibus*
Vix durare carinæ
Poſſint Imperioſius.
Æquor, &c. Hor l. 1. Ode 14.
——*Omnique à parte feroces*
Bella gerunt venti, fretaque indignantia miſcent. l. 11. f. 10
——*Cum cœleſtibus undis*
Æquoreæ miſcentur aquæ: caret ignibus æther,
Cæcaque nox premitur tenebris hyemiſque ſuiſque. Ibi.
d ——*Vulgus ad arma ruit.*
Hinc cruor & cædes. Ov. faſt. l. 6.
Quod genus hoc hominem? quæque hunc tam barbara morem
Permittit patria? hoſpitio prohibemur arenæ.
Bella cient, primâ vetant conſiſtere terrâ. Vir. Æneid. l. 1.
—— *Prodit bellum quod pugnat utroque,*
Sanguineaque manu crepitantia concutit arma.
Vivitur ex rapto; fratrum quoque gratia rara eſt.
Imminet exitio vir conjugis, illa mariti:
Furida terribiles, &c. Ovid. Met. l. 1. f. 4.
——*Propago*
Contemptrix Superum, ſæveque avidiſſima cædis,
Et violenta fuit: ſcires è ſanguine natam. fab. 5.
Impoſita eſt ſero tandem manus ultima bello. l. 13. f. 2.

Could not th' *Estates* of such were forc't to *flie*,
(*h*)Banisht for what was call'd Malignancie?
The *Riches* of those great and *noble Poor*,
Might sequester'd come begging to your door;
Dowries escheated by new *Martial Lawes*,
Of such whose husbands stood not for the *Cause*;
The rights confiscated of those whose Sires
Would not add fewel to the (*i*) *Publick fires*?
Could none of these, nor the rule ore the *Maine*,
Nor yet all th' *Indian Ships* tempt thee to gain?
Could not th' Exchequer, all the banks of Fate,
Polite(*k*)*slights* to drain money from the State?
Could not that Silver-coyne whose Vertue moves
All humane hearts, and ciments fast their loves?

---

h ——*Undique totis*
Usque adeo turbatur agris. Virg. Eclog. 1.
——*Patria fumantia tecta relinquunt.* ibi.
Sed postquam leges bello siluere coactæ,
Pellimur è patriis laribus. Lucan. l. 1.
Exilioque domos & dulcia limina mutant,
Atque alio patriam quærunt sub sole jacentem. Virg. Geor. l. 2
i ——*Pervenit ad aures*
Belida nomen Palamedis & inclyta fama
Gloria; quem falsa sub proditione Pelasgi
Insontem, infando judicio, quia bella vetabat,
Demisere neci. Virg. Ænid. l. 2.
k *Privatus illis census erat brevis,*
Commune magnum. Hor. l. 2. Ode 15.

Could

Could not illustrious(*l*) *Gold* such wonder breeds,
As the full noon-sight of Sols glorious Steeds;
Nor all the(*m*) *wealth* three Kingdoms can disburse,
Move thee t' adore *the Idol of the purse*?
Could not th' applausive breath did so contest
To lift thee up higher then all the rest?
Delight of having thy *Worth* be in story
The sole Artificer of thine own *glory*?
Pleasure of being esteem'd that *regent Light*
(*n*) *Opens* and shuts to others *day and night*?
Could(*o*) *no* magnificent or pompous thing
Fix on thy will the Title of a(*p*) King;
But what thy (*q*) *Conscience* wisely dictates to thee,
Must be thy law and onely serve to wooe thee?

l *Aurum per medios ire satellites,*
Et perrumpere amat saxa, &c.
——*Subruit aemulos*
Reges muneribus, &c. l. 3. Ode 16.
Dignus es argento, fulvo quoque dignior auro. Ov. de P. l. 3. E. 8.
m *Usque adeo solus ferrum mortemque timere*
Auri nescit amor: tum pars vilissima rerum
Certamen movistes opes. l. 3.
n *Alme Sol, curru nitido diem qui*
Promis & celas. Hor. carmen secular.
o——*Pacemque tueris,*
Incussaque tenens dubio vestigia mundo. Lucan. l. 2.
p *Illum non populi fasces nec purpura Regum,*
Flexit, & infidos agitans discordia Fratres. Vir. Geor. l. 2.
q *Non tibi quid liceat sed quid feciſſe decebit,*
Occurrit, mentemque domat respectus honesti.
——*Non sic inflectere sensus*
Humanos edicta valent, quam vita regentis. Claudianus de quarto Honorii consulatu.

Bur

But that what was decree'd above, you muſt
Reſolve to execute and (q) *right* the *juſt*:
But that what ere oppoſ'd or tempted thee,
Muſt (r) *ſpur* the faſter to thy (ſ) *firſt* decree?
Bright *Seraphim* of Love, each humane ſenſe
Is raviſht with thy (t) *ſuper*-excellence.
Love, whoſe pure flames have ſo divine a Birth,
T'have nouriſhment from ought's ally'd to Earth.
Such love where goodneſs ſweetly is impreſt,
And whoſe free kindneſs makes all th'intereſt.

---

q ——*Stat ſententia tradere regnum*
Invicto Carolo, finemque imponere bello. O. Met. l. 8. fab. 1.

r *Acer & ad palmæ per ſe curſurus honores,*
Si tamen horteris fortius ibit equus. Ov. de Pont. lib. 2. El. 11.

ſ *Primum argumentum compoſitæ mentis exiſtimo, poſſe conſiſtere & ſecum morari.* Seneca *apud* Lucil. Epiſt. 2.
Juſtum & tenacem propoſiti virum,
Non civium ardor prava jubentium,
Non vultus inſtantis tyranni,
Mente quatit ſolidâ. Hor. l. 3. Ode 3.

t *Pulcrum eminere eſt inter illuſtres viros.* Sen. Oct.
Sed tantum virtus alios tua præterit omnes:
Ante citos quantum Pegaſus ibat equos. Ov. de Pont. l. 4. El. 7.

Excellence, where no higher worth can be,
But what's the ſole juſt(*u*)*right* of *Soveraignty*.
Such excellence where loyal duty reigns,
And captive Nature's kept in Golden chains.
Look from thy height and ſee how all things ſhew,
At this great diſtance from thee here below.
See how this ſordid Earth under thy tread,
Towers as our hearts falſe Heaven above our head.
See how ſtrangely that patch transforms our nature,
Till 't hideous ſeem and frightful in each feature.
See how that *crowd of atomes* blinds our ſight,
That all thy(*x*)*glorys* beames ſcarce lend us light.
How like *Night* or ſome *gloomy Cloud*, that lies
Between their ſplendid luſtre and our eyes.
How here like *Mermidons* w'appear, while they
Heighten that *Sun* ſpreads out our *brighteſt day*.
This high ſtupendious charge you have alone,
To give a greater power then you own.

---

u *Ipſe quoque æthereas meritis invectus ad arces:*
Quo non exiguo facta labore via eſt. Ovid. 5. triſt. 4.
Quo nihil in terris ad finem Solis ab ortu.
Clarius, excepto Cæſare, Manans habet. Ode Pont. l. 3.
El. 1.
——*Victorque virûm ſupereminet omnes.*
——*Nec Romulus quondam* Virg. Æn. l. 6.
Ullo ſe tantum tellus jactabit alumno. ibi.
x *Videtur magnitudo animi quaſi ſplendor quidam & ornamentum virtutum omnium.* Ariſt. l. 4. Eth. c. 3.

Thy

Thy (y) priviledge had ever man before,
That mayeſt thy hearts *Image* make and adore?
With miracle you ſpread out *Glorys* wings,
To raie(z) ſuch beams give glory unto *Kings*,
Solely to have a power to thee given,
T'anoint on Earth one in the place of *Heaven*.
Thoſe inſpir'd with unknown(a) *new lights* of grace,
Even to take *the Lords Annointed's* place:
Who howſoever large and wide thrones ſpread,
Rounding them all to model their own head,
New form'd, new nam'd them, made great Mountaines plain,
And all but th' own heights level as their brain.
Who while they acted what was *juſt and meete*,
Were power'd to ſet Juſtice under their (b) *feet*.
Fully commanded her and with their word,
Made her give them *the meaſure of her ſword*.
Who'd right to wrong like thoſe great Princes rove
I'th' air, defying all the powers above.

---

y ——*Cui tanta poteſtas*
Conceſſa eſt? Lucan. l. 4.

z *Impoſuitque comæ radios.* Ovid. Met. l. 2. f. 1.

a *Triſtius haud illis monſtrum, nec ſævior ulla*
Peſtis, & iratæ Deûm ſtygiis ſeſe extulit undis. Virg. Æn. l. 3.

b *Jura ſilent, mutæque tacent ſine vindice leges.* Ovid ad Liviam.

Such

Such *Boanerges* were our ages wonder,
(with thunder.
Whose Swords stampt Laws their (*d*) *fire mouths* voic'd
Such great *Salmonei* would like *Joves* appear,
And speak us terrour from their *Brazen* sphear.
Such the (*e*) *Gods* overawing (*f*) *Titans*, strove
To win the prize of *Heaven* and conquer (*g*) *Jove*.
Could none of these sublime undaunted Spirits,
Invite thee to th' example of their merits? (out,
Blaze like them, and when you'd have lites blaze
Command as (*h*) *Otho* your own sword to do't?
Or as the *Brazen head* with your own breath,
And the *Times* in your mouth encounter (*i*) *Death*?

---

d —— *Supinus arenas*
Ejectat, flammamq; fero vomit ore Typhoëus. Ov. Met. l. 5. fab. 6
e *Cælitibus fecisse metum.* Ov. Met. l. 5 f. 5.
f *Fratresque tendentes opaco*
Pelion imposuisse Olympo Hor. l. 3. Ode 4.
g —— *Manibus magnum rescindere cœlum*
Aggressi, superisque Jovem detrudere regnis, &c. Virg. Æn. lib. 6.
h Otho not being able to maintain the Empire against Vitellius, killed himself. *Et fodit ferrum pectore nuda manu* Mart. l. 6. Ep. 32.
i *Imperia male parta, male retenta obruuntur.* Livius l. 9.

Worship'

Worship'd you not their (k) honour, cause *Virtue*
Had with her *Temple* here lost all her due?
Was't your pittie to see our *Hectors* slain,
And in their friends to torture (l) *dragg'd* again?
The *Amalthaas* plenty all pour'd out,
And made the daily furfeit of the rout?
To see the *Devil* steal our hearts with *lies*,
And say (m) *Truth's mouth* gives out his *Oracles*?
Our floating Isle like the *Tirrhenus* stone,
See broken sink under Rebellion?
To see (*) *Mordorus* and *Epirus* turn
Gods (n) *Camps* and Pallaces into their Urne?
Each precious thing was sacred and divine,
Plunder with rage and cast as Pearle to *swine*?
See *Piety* bestuck with *wounds* all'ore,
And languishing lye weltring in her *gore*?

---

k The Temple of Honour and Vertue stood close together. *Ter circum Iliacos, raptaverat Hectora muros.* Virg. Æn. l. 1.

m The mouth of Truth, *La bocca della Verità*, was an Oracle in Rome.

* *Mordorus* spoiled *Certus* Temple, and *Epirus* Neptunes.

n ——*Turres concutiunt sacraque tecta,*
Auratasque trabes. Virg. Æn l. 2.
Stat cruor in templis: multaque rubentia cadis
Lubrica sacra madent. Lucan. l. 2.

Like

Like (p) *him* ſo left by *Theeves* and dying lay,
While *no Samaritan* muſt *paſs the way*:
To ſee *Truth* lie like (q) *Lazarus* diſeas'd,
And (r) *torn* by *Dogs* by whom ſhe ſhould bin eas'd:
To ſee (ſ) *England* ſurrounded by the Sea,
Lie (t) *bleeding* in (u) each vein like *Seneca*:
See Stateſmen would as *Nero* (x) *virtuous* ſeem,
In their hearts and acts *bloody* (y) bee as him:
And to their native Country prove no other,
Then did that Monſter-Tyrant to his Mother:
To ſee our *Soveraignes* fires buried lye
Under th'Aſhes, ere he be like to dye:

---

p *Luke* 10 ver. 30, 31, 32, 33. q *Luke* 16. ver. 20, 21.
r *Alba minus ſævis lacerantur brachia cultris,*
Cum furit ad Phrygios enſibea turba modos. Mart. l. 11. Ep. 85
ſ *Vincit amor patriæ.* Vir. Æn. l. 6.
t *Quo quo ſceleſti ruitis? aut cur dexteris* ——
Aptantur enſes conditi? Hor. Epod. 7.
u *Nobilitas cum plebe perit, latèque vagatur*
Enſis: & à nullo revocatum eſt pectore ferrum. Lucan. l. 2.
x Nero ſignifies Virtue and Fortitude. *V. Gellius.* lib. 2. cap. 21.
y *Ehen cicatricum eſt ſceleris pudor*
Fratrumque. Hor. l. 1. ode 35.
Pro curia inverſique mores l. 3. ode 5.
Fœcunda culpæ ſecula l. 1. ode 6.
Impii nam quid potuere majus? ode 11.

To

To see our Realms life, dayes light,(z) *Phœbus* run
So long about the Earth without the *Sun*?
See, while the Rusticks in the Vineyard rant,
The (a) *Royal*(b) *Heir* in (c) *Exile* and in *Want*? (fears
Such(d) *thoughts* as these made thee breath thick with
And with thy Beams ray down a shower of(e) *tears*.

---

z *At pater obductos luctu miserabilis ægro*
Conderat vultus, & si modo credimus, unum
Esse diem sine sole ferunt. Ovid. Met. l. 2. Fab. 2.

a *Cæsareas spectate cruses, spectate catenas,* Lucan. l. 7.
—Vellus aquarum
Defluit in vultus Cæsaris inque sinus. Mart. l. 4. ep. 3.
Perdiderant jam vota metum, securaque flebat
Tristitia, & lacrymis jamque peractus erat. l. 7. ep. 46.

b Math. 21. ver. 37, 38, 39.

c *Pulsus ob invidiam solio sceptrisque paternis.* Vir. Æn. l. 10.
Modo maximus ille,
Exul inops trahitur nunc, l. 13. Fol. 2.
—Mitis in alto,
Jupiter occasu premitur, Veneris que salubre
Sidus hebet, motuque celer Cyllenius hæret,
Et calum Mars solus habet, Lucan. l. 1.
O grande Fati crimen! O gravem casum! Mart. l. 2. Ep. 65

d *Amor patriæ ratione valentior omni.* Ovid. de Pont l. 1. Ep. 3.

e *Est honos & lacrymis, nulloque tacebitur ævo.* Ovid. Met. l. 10. Fab. 9.

Breath

Breath thick with flames of love that from within
Thy breast, break and consume our World of Sin.
Made thy heart sink into each bended knee,
And vow t'advance *Heaven* and his (f) *Majestie*;
To force all yield to thy (g) *Commanding* word,
Conquer thy (h) *self* and then (i) *lay down* thy Sword.
It was your greater courage thus to faint,
And quit your *Conqu'rous* name to triumph *Saint*.
As *George* before they only stiled you
Their *Champion*: but they'l (k) Canonize you now.

---

f *Rex habeat noster similes tibi mille ministros.* Mart. lib. 9. Epig. 37.

g ——— *Sit animus tibi*
Rerumque prudens, & secundis
Temporibus dubiisque rectus. Hor. l. 4. Ode 9.

h *Gentes barbaras impatientesque alieni arbitrii facilius est regere, quam animum suum continere & sibi reddere.* Cell. lib. 3. Epist.

i ——— *Melius sine cæde moraque,*
Impensaque sui poterit superare cruoris. Ovid Met. lib. 8. fab. 1.

k *Ille Deum vitam accipiet, divisque videbit*
Permistos heroas; & ipse videbitur illis. Vir. Ecl. 4.

You safe within, need now fear none without you,
Being (l) protected by your *George* about you.
Your Noble *Virtue* while your *Sword* hangs by,
Makes your foes mouths (m) *Canon* your *Victory*.
The pleasure wounds of this their awed hearts feel,
(n) *Turn* them to your (o) *Magnetick touch* as *Steel*.
Wounds others *Swords* have made us (p) *long* endure,
Yours as the *Weapon-salve* untoucht can cure.
The while we have bin lost and did assay,
To conquer our selves that mistaken way,
If thou in stead hadst conquer'd us, and wee
Been thus long Souldiers *Disciplin'd* by thee;
By this, you, being th' *Ark-Angel* of the Hoast,
Would have made *England* the *Triumphant Coast*.

---

l ——*Nobilitas posset te sola tueri.* Claudiamus de quarto Honorii consulatu.
——*Te vel sola tueri*
Fama potest rerum, toto quas gessit is orbe,
Et nomen quod mundus amat. lib. 8.

m *Te ducem laudant omnes, mirantur, adorant.* Mart. l. 4. Ep. 49.

n ——*Utile vinci*
Victoris placidi fecit clementia multis. Ovid. Met. lib. 8. fab. 1.

o ——*Velut ensibus ipsis*
Imperet, invito moturus milite ferrum. Lucan. l. 5.

p ——*Crescebat rabies moderaminaque ipsa nocebant.* Ov. Met. l. 3. f. 7.

Angels

Angels with us had ſojourned, to ſee
Heroick Acts above their *Hierarchie*.
The *Golden Age* had been but *Droſs* to ours.
A *Second Charls* and *George* with *Thrones* and *Powers*.
Ranſack the treaſure of all Earthly pelf,
For *Gemms* can countervail *Charles* and thy ſelf.
You carry worth, if *Eden* had but two,
To prove our *Eden's* made by (r) *Charles* and *you*.
Who can Hyperbolize come here and be
Wits (ſ) *Hercules* for *Monk's* Hyperbole.
If with words to let Worth forth, we may do't
By any thing that is inferiour to't;
If what *Nature* makes th' object of our *love*,
May value what ſo far *tranſcends above*;
If ought we know may be allow'd to ſtand
A *Cypher*, to advance our *Figure* hand.
What on the powers of our Senſe and Eye
Stamps no Idea but of Miſtery,
Run o're Virtues roſary, and rehearſe
Each precious thing unites the Univerſe.

---

r *Vos duo turba eſtis.* Ovid Met. l. 1. fab. 7.

——*Ille ſalutis*
Eſt author, dux ille fuit. Sic prælia ſæli
Felices nullo ſpectant civilia voto. Lucan. l. 4.

ſ Imagini di Hercule appo Franceſi, &c. By the Image of Hercules, the French underſtand as well the force of Eloquence as Military Diſcipline. v. *Imagini dei Dei.* p. 251.

What ere's on Earth that can of value be,
You'l find belongs to this rich Treasurie.
Unite such Puissant Forces that they all
Rendesvouze here under their *Generall*.
They'll serve as distance in Picture, to shew
The most admired piece we've here to view.
(t) *Monks* worth can *silence Oracles*, then break
Speech from the Dumb, and make *a Peble speak*.
Monk's Vices Antidote, *Rue* to all evil,
Herbe Grace of Paradise and *Con.* to Devill.
You, virtuous Sir, our (u) *Agnus Castus* be
To our strange *Phrensie* and long *Lethargie*,
Our Ἀναπαμπεπος canst hate diverse
From all without thy very touches force.
Our *Struma's* (x) *Capsicum*. The evil you
Perfectly rid from King and Subjects too,
Your (y) *Serpillum's* steep'd in no Vineger,
But with Rose-water all effects the Cure.
From you we have our Milts (z) *Epithymum*,
Our States Poisons *Alexipharmacum*.

---

t ——*Spacio majore cavendum est.*
Nos tamen adductos intus agemus equos. Ovid. Fast. l. 6.
u *v. Agnus castus in Gerardi herb. p.* 1388. *D. in the vertues.*
x *v. Capsicum p.* 366. *C. in virtues. ibi.*
y *v. Serpillum. D. in virtues, p.* 572. *ibi.*
z *v. Epithymum. F. in virtues, p.* 574. *ibi.*

When

When *Sol* tramounts, and *Vesta* then presumes
T'infect the Aire with (a) *sick* and noysome fumes,
(b) *Hesperis* then more freely does dispense
Her sweets; and you your Vertues Frankincense.
When our Earth's hid in Night, then you display
Your brighter Beams as (c) *Nyctilampada*,
(d) *Balis*'s quickning power who now retrives,
See from yours here a Spring of Humane lives.
The vertue your (e) *Elaphoboscon* brings,
Secures us from perfidious Serpents stings.
Our (f) *barren Figtrees* and (g) *Haliphlei*,
You make fruit hearts as *Anacardi*.

---

a *Omnia languor habet: sylvis agrisque, viisque*
Corpora fœda jacent: vitiantur odoribus aurœ.
——*Agunt contagia late.*
Pervenit ad miseros damno graviore colonos
Pestis, & in magnæ dominatur mœnibus urbis. Ov. Met. l. 7. f. 22.

b *v. Viola matronalis.* Gerards Herb. in the names. p. 463.
Nyctigretum, Lunaria, nyctilops. v. Pliny nat. hist. l. 21. c. 11.

c d *v. Pliny nat. hist. lib. 25. c. 2. where he brings the authority of one Zanthus, an old Writer of Chronicles, to prove the vertue this herb hath to restore the dead to life again.*

e v. Plin. nat. hist. l. 22. c. 22.

f *Mella fluunt illi, fert & rubus asper amomum.* Virg. Ecl. 3.
——*Processit Cæsaris astrum,*
Astrum quo segites gauderent frugibus, & quo
Duceret apricis in collibus uva colorem. Ecl. 9.
Huc summis liquuntur rupibus anni,
Felicemque trahunt limum. Virg. Georg. l. 2.

g The ill qualities of these kind of Oke, See *Plin. nat. hist. l. 16. c. 6.*

The Subjects love you from Rebellion
As Honey draw from the *Melanes* stone.
You are our true *Memphites*, as you please,
Can give the Patient remedy and ease.
Our Red-leas *Margarite* transcends all price,
And shows the Counter-hue to bloody vice.
Makes peace and innocence appear, that spread
White pleasing colours for Wars frightful red,
Exterminates guilt with such puritie,
As turns a *Crimson* to a *Christal* Sea.
You are our dear choice amulete of State,
Expels all poisonous and bewitching Fate.
Furies (*b*) *Androdamas*. Each *Mithrax* you
Before our *Phœbus* make to change his hue.
A (*i*) *Teuthis* make as a *Melago* flie
Out of civil broils waves and court the skie.
(*k*) *Labri* pleas'd with their Tail and Rump, canst bring
Taffeta as (*l*) *Strombi* do their Head and King.

(*b*) See it described *Plin. nat. hist. l.* 37. *c.* 10.

(*i*) *Teuthidum in morem gladium quidem habetis, cor autem non habetis.* v. Gesner. *de sepiis & loliginibus. l.* 4. *de Aquatilibus* p. 497. *b.* 60.

(*k*) *Labri pisces cauda placentes.* v. Gesner. de Aquatil. *l.* 4. p. 509. 30.

(*l*) *Turbines sive Strombi Regem habent, cui se facile ad obtemperandum præbent.* Gesner. *lib.* 4. de Strombis in Aquatil. p. 931.

You'r

You'r the (m) *Soul* to the *Body* Politick:
In *health* and vigour when that's deadly *ſick*,
Can in *dead* colours to the *life* preſent;
Bee (n) *Orpheus* on an ill-tun'd *inſtrument*.
Depend not on the humours of the State;
The body's joyn'd to you not you to that.
The Powers and Spirits cheriſh it, are known
To be peculiar to you and your own.
In you are heaven'd a 1000. forms. Each there
Enjoyes the bliſſe of an Eternal Spheare.
Bodys (o) *you turne to ſpirits*, and ſublime;
The cordial good of peace from bloody crime
Abſtract from ſuch rank poiſon, what does prove
The quinteſſence of loyalty and love.
Inſenſibly you change the Rebell-creature,
Transforme it into your own proper nature.
From divers acts and accidents that fall,
You ſacred power and divine Vertue call;
As the morn ſhedding bright beams every where,
Unite your ſelf here to the publick aire.

---

m That being no accident or quality of the body.

n *Mulceat hic tygres agat hic quoque carmine quercus.* Vir. Geor lib. 4.

o Thus the Soul that comprehends all animate and inanimate parts of the Univerſe, and abſtracts the forms from their material ſubſtance.

When that with noiſe divided is and toſt,
You'r (p) *whole*, and pure, when that's corrupted moſt.
You from above your light derive and ſhow,
As the Sun his though't here be ſeen below.
The only end of th' happy ſoul is yours,
To be united to the higheſt powers.
Yours its (q) *perfection* too. Your ſelf *caſt down*,
When *merit* calls you to a *tripple Crown*.
Thoſe ſenſe conveighing *nerves* that ſpreading go
To all our *Organs*, center'd are in you.
You as that (r) *Common power* what you retain,
Tranſmit to th' higheſt Region of the brain.
From you our vital ſpirits we require,
To make our Pulſes beat, our Lungs reſpire.
Our ſinews in your bridle, we turn, ſtand,
Retire, go, as you ſtrain or eaſe your hand.

---

p ——*Sicut cæleſtia ſemper*
Inconcuſſa ſuo volvuntur ſidera lapſu.
Fulminibus proprior terræ ſuccenditur aër,
Imaque telluris ventos, tractuſque coruſcos
Flammarum accipiunt: Nubes excedit Olympus
Lege Deum. Minimas rerum diſcordia turbat:
Pacem ſummæ tenent. Lucan. l. 2.

q See Matth. 5. 3.

r *Senſus communis.*

You'r

You'r th'*Origen* that makes our *Spirits* move,
And all our *Passions* too emerge from love.
You'r policies *Metaphisicks*, whose soul
Effects your will and acts without controul:
Your knowledge while it sits in Counsel for
The common good, your will as *Emperour*,
The Scepter swayes and over (*s*) *passions* reignes;
A num'rous Realme made up of *Soveraignes*.
Thy *Heaven's* no (*t*) *place* with (*u*) *golden* gates bars have
Of Pearl, Jasper walls and floor pav'd with Stars.
But in thy minds state, such a blest abode,
As gives thee near (*x*) *communion* with thy *God*.

---

s *Justitiæ cultor, rigidi servator honesti:*
In commune bonus: nullos inque illius actus
Subrepit, partemque tulit sibi nata voluptas. Lucan. l. 2.

t As the Turks fancy Paradise to bee.

u ——— *Locus est, Furcas subiere columnæ.* Ovid de Pont. l. 3. Eleg. 3.
Stramina flavescunt, aurataque tecta videntur,
Cælataque fores, adopertaque marmore tellus. Ovid Met. l. 8. fab. 9.
Regia solis erat sublimibus alta columnis,
Clara micante auro, &c. Ovid Met. l. 2. fab. 1.

x See John 17. v. 21, 22, 23.

Who thinks on what you've done, thinks your great
(y) *mind*
Could never to a *Body* be confin'd.
Sees you above incompleat notions tower,
And (z) *paſs* the (a) *height* of the Souls motive power.
Your intellective vertue, hath its ſight
Bounded by nothing but what's infinite.
This Principle in you is wing'd to fly
Above all Matter, Figure, Quantity.
T'act ev'ry where at once: for ev'ry ſpace
Provides as Governour of time and *place*.
Your Soul fills every man, as if it were
The Sun that lends his light to ev'ry Star.

---

y *Mens tua ſublimis ſupra genus eminet ipſum.*
Grandius ingenio nec tibi nomen ineſt.
Conveniens animo genus eſt tibi: Nobile namque
Pectus & Herculeæ ſimplicitatis habes. Ov. de Pont. l. 3. El. 3.
Ingentes animos angusto in pectore verſat. Virg. Geor. lib. 4.

z The nature of an Intelligence.

a *Hæc tibi vis magna eſt, hæc mentis tanta poteſtas.* Mart. l. 2. Epig. 53.

You

You seem to act without the bodies senses,
As though *General of Intelligences.*
Though you do nothing here but by your place,
Your soul yet acts by its own power and grace.
That Divine part, though's here in prison be,
Can all are round it set at (b)*libertie.*
The Senses are your under-Officers,
While Vertues make the (c)*bloodless* conquest theirs.
You prove that(d)*conjoynd Fountain* or that flood,
That does maintain each *mixed solid good.*

---

b *Liberior Paribo vivere Rege potes.* Mart. lib. 2. Ep. 53.

c *Utilitas populi, Caroli illum sceptra moventque*
——*Laudem ut sine sanguine penset.* Ovid Met. l. 13 f. 1.

d The solid parts of a mixtum have their necessarie supply of moisture from a continual original or fountaine, that they affirme either to be intrinsecal or conjoyned, *viz.* in some body joyned to it. *v. Peripatetic. de natura mixti.*

Hence

Hence do we fear our States felicity,
Thy worths iſſue (e) bears *date* of life with thee.
The beams of all our loves, in thee do paſſe
To (f) *one* ſole point; as in a Burning-glaſſe.
Thou (g) *gath'reſt* all our *ſtreams* of *Loyaltie*
And pou'rſt them out into the *Royal* (h) *Sea*,
All our devotions in this Act become,
One ſacrifice and ſolemn *Hecatombe*.

---

e *Hinc metuunt, cupiuntque, dolent, gaudentque*, Lucan. l. 6.

f *Tendimus huc omnes: Metam properamus ad unam.* Ovid. ad Liviam.

g ——*Caſuros in quælibet æquora fontes*
Accipit. Lucan. l. 2.

h ——*Vaſtos obliquent flumina fontes.*
Rhipheas huc ſolve nives, huc ſtagna, lacuſque,
Et pigras, ubicunque jacent, effunde paludes,
Et miſeras bellis civilibus eripe terras. lib. 4.

'Tis

'Tis (*i*) *you* act what we could (*k*) *but* wish't have done,
And (*l*) paythee Kingdoms (*m*) *debts* your self alone.
First you perswade our hearts what's fit to do,
Then our joynd strengths for force depend on you.
To you, who did our *cruel Drace* slay,
To you now doe belong the *Pythia*
The *Monster* (*n*) you *destroy*. *Cleostratus*
And the free'd people mean *Great Charles* and us.
Unarmed like *Lysimachus* you come
T'unrongue and make our *Discords Lion* dumbe.
Our *Euthymus*, whose free victorious might
Readily vindicates distressed right.
Noble *Fabricius* whose faith does unfold
Indies of wealth, while it contemns its (*o*) *Gold*.

---

i *Uni quippe vacat studiis odiisque carenti.* Lucan. lib. 2.

k ——*Non ponderа rerum*
Nec momenta sumus: nunquam felicibus armis
Usa manus patriæ primis à sedibus exul. lib. 3.

l *Maxima res effecta, viri, timor omnis abesto.* Virg. Æn. l. 11.

m *Ante peregratis aucta terrarum finibus, exul*
Aut Asiæ Parthus bibet, aut Germania Tigrim,
Quam nostro illius labatur pectore vultus. Virg. Ecl. lib. 1.

n As *Menestratus* the Dragon.

o *Ardua res hæc est opibus non tradere motas.* Mart. l. 1. Ep. 6.

You our *Proculeius* do us all maintain,
Advancing your gifts far above your (p) gain.
Marcellus makes, taking off *Cæsars* Crown,
Th' *Antipodes* and foile to your Renown.
The Statue seems made so with wonder. Such
Your power is, *Cæsar's* quickned by your touch.
Thine must be (q) *Royal* blood, since't runs amaine
To the Kings heart, and spirits ev'ry veine.
You't *Neptune* to *Apollo*, Both imploy
Your joyn'd hands to rebuild our ruin'd *Troy*.
Our Fires and Waters *Mesapus*, while you
Scape them unhurt, nay do them both subdue.
That (r) *Phabus*, may over the *Ocean* run,
You are the *Ship* that do imbarke the *Sun*.

---

p ——— *Sidera terrâ*
Ut distant & flamma maris: Sic utile recto. Lucan. lib. 8.

q *Regia, crede mihi, res est succurrere lapsis:* ———
Convenit & vanto, quantus es ipse, viro. Ov. de Pont. lib. 2. E. 9.
Hoc terrâ commune Deis. ibi.
Regum æquabat opes animis. Virg. Geor. l. 4.

r The Sun is said to be carried in a Ship upon a Crocadils back. To signifie that in the government of the Universe, next under God for the generation of things, we are chiefly to consider the force of the Sun being joyned with humidity, whose ill qualities he corrects. v. *Imagini dei Dei*, p. 4.

Th'

Th' * *abstract* of Nobility, to disperse,
Deity and triumph through the Universe.
Thy bliss thou hast in thine own heart and brain,
And art that Worthy rides in *Charles*'s waine.
Thrice blest now all our wishes and our hope;
(s) *Jove's Scepter's* fixt with you *Joves* eye a top.
Considering all the *Deities* are blest
Within the great *Pantheon* of thy breast;
Were we to thee a Sacrifice to pay,
We needs must call it *Theoxenia.*
Thy Victor worth no rival *Hector* knowes,
Who doest orecome as well thy (t) *Friends* as *Foes.*
Submitting to them gett'st the victorie,
And when thou yieldest, makest (u) *all* yield to thee.

---

* *v.* History of St. *George*, who is called by the Ethiopians *Honoris Stella.*

s The Egyptians to expresse the Sun, set up a Royal Scepter with an eye on the top of it, calling it the eye of *Jupiter*, as being his that sees, and with his Scepter of Justice governs all the World. *V. Imagini dei Dei.* p. 46.

t *Summa est victoria amicos superare.* The greatest victory in the world is to overcome our friends: Whether they be real friends, in out-doing them with courtesie, or counterfeit friends, by frustrating their perfidious designs.

u —*Populus superamur ab uno.* Ovid. Met. l. 12. fab. 4. 5.

Dost

Doſt pennance for a world that ſo you ſave,
And by preſerving life conqur'ſt the Grave.
By making peace, thou doſt the Earth ſubdue,
And by averting judgments, win'ſt Heaven too.
We knew long ſince who (x) *rules* the *Sea* (y) & *Wind*.
Who's power or'e him too now in thee we find.
Your *Maker* and your (z) *King* you win: thus can
Be Champion *George* (a) *both* over (b) *God* and *Man*.
The *Print* ſhowes us th' *Author*, th' *aime* the *Gun*;
The *Speech* the *Perſon*, and the *Rates* the *Sun*.

---

x Matth. 8. 26.

y *Luctantes ventos tempeſtateſque ſonoras*
Imperio premit, ac Vinclis & carcere frenat,
——— *Mollitque animos & temperat iras.* Virg. Æn. l. 1.

z *Vincendus tunc Cæſar erat ſed ſanguine nullo,* Lucan. l. 10.
P. vult.
——— *Ducum victor, victor & ipſe tui.* Mart. l. 8. Epig. 54.

a Gen. 32. 28.

b ——— *O qui res hominumque Deumque*
——— *Regis!* Ibi.
——— *Quis Marte ſecundo*
Quis tantum meruit populorum ſanguine nomen? Lucan. l. 9.

One

One never ſaw your face muſt needs adore,
Heroick worth he never heard before.
Let others build the *Temple*. Thou alone
To bleſs it, can'ſt inſtal the *Salomon*.
(3) No gift like thine ere came from Mortals hand,
All others muſt obey, and thine command.
Strange donative we do and muſt adore,
Did ere thus *Subject* give a (1) *King* before?
The bodies parts are all rul'd by thy brain,
All ſheaves muſt (a) *bow* to (2) *thine* as *Soveraign*.
Shew they the beſt they can, they truly be
But *Widdows mites*: thine is the Treaſurie.
Such charity you give, that with it you
Purchaſe bliſs for your ſelf, and others too.

(a) Gen. 37. 7.

(1) *Dii tibi, ſiqua pios reſpectant numina ſiquid*
Uſquam juſtitia eſt, & mens ſibi conſcia recti,
Præmia digna ferant. Virg. Æneid. *l.* 1.

(2) *Dona ducis mirantur.* lib. 1.
—— *Admirandum eſt venerabile donum.* lib. 6.

(3) —— *Non ullo ſecula dono*
Noſtra carent majore Deum. Lucan. *l.* 5.
Vis dare majus adhoc & inenarrabile munus? Mart. *l.* 2. Ep. 10.

Though he you gave was ours: ſince 'twas your might
That purchas'd our before (1) deſpair'd of right,
Your gifts the greater t'us, and from him we
In *Pæans* take new ſouls of *Jubile*.
"Who 'as power to keep, yet freely gives a prize,
"To thoſe that claime it, *loves his enemies*.
"Thus *Enemies* made *Friends* are faſt in bands,
"Tied in their (2) *hearts* deſpight with their own hands.
"Croſſes, hurts, loſſes lay fair fortunes ground,
"Are ſteps that mount her to her higheſt round.
Who ſees not after *Winter* how th' *Earth's* glad,
And highly prides in what before ſhee had.
Love meets our rights, where while it joyes it's fill,
Paſt fears and dangers ſpread it farther ſtill.
Three Realms embrace Thee with one ſingle heart,
While *God*, *Great Charles and Thee* fill up each part.

---

(1) *Non inſperata tandem tellure potiti.* Virg. Æn. *l.* 3.

(2) *Nominis ante mei venient oblivia nobis,*
Pectore quam pietas ſit tua pulſa meo.
Et prius hanc animam vacuas reddemus in auras,
Quam fiat meriti gratia vana tui. Ovid de Pont. *l.* 2. Eleg. 11.

A gift twice given us, firſt from above,
Then here, ſhould b'entertain'd with double love
Heaven gives us *Title to a King*, then we
Muſt our *poſſeſſion* (1) of *him* have from Thee:
Our wants to thy affection added, ſumme
Thy *duty* till it *courteſie* become.
By paying what thou ought'ſt to pay, thou'rt ſure
T'oblige (2) to thee thy greateſt *Creditour*.
But while we think on thee, and wonder thus:
Croſs Fate had prov'd far more miraculous.
Was ever *Champion George* with Sword and Shield,
And th' Enemy the Maſter of the Field?
Was ever *Monck* General, and not then,
God in the very Front of all his men?
Twas *George* and *Monck* that gave our freedom birth,
By (3) *Name* intitled both to (4) *Heaven* and *Earth*.

(1) —— *Regemque dedit qui fœdere certo*
Et premere & laxas ſciret dare juſtus habenas. V. Æneid. *l.* 1.
An quicquam nobis tali ſit munere majus? Virg. Ecl. 5.
(2) *Hic tibi quod ſolvat non habet arca Jovis.* Mart. *l.* 9. Ep. 4.
(3) *Nulla tuis aberit titulis humana poteſtas.* Lucan. *l.* 5.
(4) —— *Quæ te jam læta tulerunt*
Sæcula? quæ tanti talem genuere parentes? Virg. Æneid. *l.* 1.

G. Monck, yes, We oft ſpeak what ere we've given
As love pawns; ſo (1) *repeat* this (2) *gage of Heaven*.
Our Prayers rang'd Heavens Champion azure plaine:
Found there and hither thence *call'd George againe*.
Englands George here's return'd. Who doubts of this,
Believe him here by *Metempſychoſis*.
If he with the *Triumphant hoſt* be there,
He's ſeated in the *higheſt Order* here.
He's here as there at Reſt, but here does more,
Makes reſt and (3) *quiet* where was none before.
He makes Heaven here, and without launce or hand,
Angel-like (4) *wins* by virtues ſole command.

---

(1) *Gorgius aſſiduum nomen in ore meo.* Mart. *l.* 3. Ep. 5.
Nomen nectare dulcius beato. l. 9. Ep. 12.
Nomen Erythræis quod litera facta lapillis,
Gemma quod Heliadum pollice trita notet. l. 9. Ep. 14.

(2) —*Te* { *Cæli* / *Pacis* } *pignus habemus.* O. Met. *l.* 8. fab. 1.

(3) *Jam ſatis terris nivis atque diræ*
Grandinis miſit Pater. Hor. *l.* 1. Ode. 2.
Hic bellum lachrymoſum ——
—— *A populo & principe Cæſare* ——
—— *Agit.* Hor. *l.* 1. Ode 21.

(4) —— *Nec ignibus ullis*
Aut gladiis opus eſt. Ovid. Met. *l.* 8. fab. 1.

Wee'l

Wee'l now boast loud of this prerogative,
To have our *Saint Protectour* still alive.
T'have our *Alpheus* did so long remain
Hid to the world, rise and appear again.
To have our Soul from our cold dismal urne,
As that to *Aristæus* did, return.
What Stratagem, what politick devise
Need any fear, that are protected twice;
By Heavens virtue, Earths power? (1) That Enemie
Provokes such arms, must do't with pride to die.
Cite all the Nations in the world, to show
Their (2) *Gardian Angel* with them as we do.
O never for an other Kingdom leave us,
Since all we are and do enjoy you give us.
For whom you've made a *New World* to dispense
Your ever loves (3) protecting providence.

---

(1) *Et causaque valet, causamque tuentibus armis*
Ut puto, vincetur. Ov. Met. *l.* 8. *f.* 1.

(2) ——— *Patriam tutere carentem*
Excipit. Lucan. *l.* 9.

(3) *Pendet in hac anima populorum vita salusque.* Lucan. *l.* 5.
——— *O rerum felix tutela, salusque.* Mart. *l.* 5. Ep. 1.

Ne're leave us till our growing *Palme* diſpands,
Above the daring reach of humane hands.
Until thou'ſt made (*a*) *hony and milk* to cream,
On ev'ry *golden brook* and *ſilver ſtream.*
If we muſt here want you then, all Earths bleſs
Mounts us t' you in a flaming Sacrifice.

But what muſt you be leſs, becauſe we know
'Tis th' *height* of your ambition to be low?
Muſt your humility and meaneſt grace,
Only, while th' others wait on her, take place?
Thus muſt you rule and make us all they,
When you have given your chief power away?
Shall we from whom we have our ſole relief, (chief?
From (1) ſuch long wars and broils, not make him

(*a*) Exod. 3. 8.

(1) *Imminet armorum rabies: Ferrique poteſtas*
Confundet jus omne manu: Scelerique nefando
Nomen erit virtus: Multoſque exibit in annos
Hic furor. Lucan. Lib. 1.
Sed ſatis eſt jam poſſe mori; trahit ipſe furoris
Impetus: & viſum eſt lenti, queſiſſe nocentem.
In numerum pars magna perit, rapuitque cruentus
Victor ab ignota vultus cervice reciſos,
Dum vacua pudet ire manu. Lib. 2.

Shall

Shall your will then draw our obedience forth, (chief
When't uſurpes on the glory of your worth?
Shall we becauſe you'l have it ſo to be,
Pinion your deſerts while your deſires flee?
Well, be't ſo. Thus in perſon though you are
Subject, you're *Soveraign* in your love and care.
We'l not ſubmit t'*you* (1) then, and ſo expreſs
Our wills like yours, and love you ne're the leſs.
Where you with love and will ſubmit, we muſt:
Or elſe deny your Divine genius juſt.
If we agree to make our loyal crew,
And follow *Charls*, we all are led by *you*.
Elſe moſt ingrate we ſhould your worth repreſs,
And ſo making you *greater*, make you *leſs*.
We will proclaime thy worth a *Royal* thing,
That's thus effluxed to you from a *King*.

---

(1) *Cedamus* Phœbo *& moniti meliora ſequamur*. Vir. Æn. L. 3.
——*Melior vacua ſine regnet in aula*. V. Georg. L. 4.
——*Alium nos quærere Regem*,
Hoc Fortuna placet. Mart. L. 4. Ep. 40.

Our (1) *Charles's goodneſs* and his *dignity*,
Are thoſe great *Idols* we adore in (2) *thee*.
Thus a *bright day* w'admire, and when w'have done,
We center all its ſplendor in the *Sun*.
"Princes are *Mountains*, whoſe ſprings and hights (ſhow,
"In thoſe *clear brooks* they make to run below.
How could thy Eagle Soul ſo lowly prove,
But that there was a Majeſty *above*?
How couldſt thou quit thy *clouded Atlas-Tower*,
But (3) awed from thence by *ſupream Auguſt power*?
His *Majeſty* muſt be (4) Divine, who can
Lower the higheſt ſtate, and heart of man.

---

(1) *Si redeant vetores, ingentia nomina, Patres,*
Elyſium liceat ſi vacuare nemus.
Te duce gaudebit Brutus: Tibi Sylla cruentus
Imperium tradit, cum poſiturus erit.
Ipſe quoque infernis revocatus Ditis ab umbris,
Si Cato reddatur, Cæſarianus erit. Mart. l. 11. Ep. 6.

(2) ------ *Pars magna eſt tua laudis in illo.* Ovid. Met. l. 13. f. 1.

(3) *Tu quoque formida nimium ſublimia ſemper,*
Propoſitique memor contrahe vela tui. Ovid. Triſt. L. 3. Eleg. 4.

(4) *Præſens divus habebitur*
Auguſtus. Hor. L. 3. Ode. 5.
Imago Rex eſt animata Dei. Demoſt *in* Arg. Lib.
Rex Dei habet imaginem. Aug. *in* Queſt. Vet. Teſt. q. 35.
Cæſar in Urbe ſua Deus eſt. Ovid. Met. Lib. 15. Fab. 5.

Make

Make him forgoe what ere worth may require,
And by his *condiſcending* make him *higher*.
When he did us by worth and birth firſt owne,
Could (1) Heaven then give us to thy (2) *worth* alone?
You that do *diadems* compoſe, it were
A ſtrange unſightly mode to wear them here.
Your virtues to Celeſtial orbes aſpire; (the *higher*.
And *Crowns* here (3) *from* you make your *Throne* (4)
If your merits make any be at ſtrife,
It may ſuffice, you'r Crown'd *a Saint in life*.
As *Monk* and *Saint* to th' (5) *holy warre* you go,
And gaine *Jeruſalem* without a blow.

---

(1) *Adſpiciunt oculis ſuperi mortalia juſtis.* Ov. Met. l. 13. Fol. 1.

(2) *Ut non quævis Corona quemvis decet Victorem: Ita non quævis laus aut quivis honos, quemcunque hominem.* Plutarchi in moral.

(3) *Sicut hominibus Reges: Ita dominandi deſideria dominantur: Hoc eſt regnum, nolle regnare cum poſſis. Vis ergo regnum tibi dari magnum? Rege teipſum.* Caſſ. l. 3. Epiſt.

(4) *Cunctorum virtutes & potentias ſua humilitate ſuperavit, fugiendo gloriam, gloriam merebatur.* Hieronym *in* Epiſt. *ad* Euſtachium.

(5) *Sed tamen eventus reſpice, fortiſſime, pugne*
Quis fuit? Hector abit violatus vulnere nullo. Ovid. Met. l. 13. fol. 1.

This

This act's ſo abſolutely (1) perfect, we
May tearm all Hereticks but *Cathari*.
Thy *Sun* ſuch ſpotleſs ſplendor does diſplay,
The cleareſt eye ſpies no (a) *Phænomena*.
Here flowers of Hiſtory are only ſweet,
As they thy path ſpread, and embace thy feet.
Heroick Acts in Chronicles, may hence
See all their Science prove but *accidence*.
Thy (2) *lower Region* they move in, and crowd
Under thy Triumphs Chariot as a *cloud*.
The *Greek Champion* whoſe preſence in the field,
Suffic'd to make all *Troys* huge Army yield.
Who (b) *leavs* his Name, as Honours legaſy,
To th' higheſt Peers in *Mars*'s cavalry.

---

(1) *Humilitas perfecta eſt ſubdere ſe majori, in quo eſt omnis juſtitia.* Beat. Anſelm. Gloſ. Sup. Math. c. 3.
Plus eſt animum depoſuiſſe quam cultum. Difficilius arrogantiâ quam auro caremus aut gemmis. Hieronym Epiſt. 90.

(a) Which are diſcernable in the Sun.

(2) —*Quæcunque per ævum*
Exhibuit monimenta fides, ſervataque ferro
Militiæ pietas, tranſibit noſtra juventus. Lucan. l. 4.

(b) Achilles.

What

What Poet is there can his virtue ſing,
Who (*a*) *whom* he ſlays (1) *ſells* baſely to the *King*?
Thou giv'ſt him Men, all ſuch who while they ſtand
Before him, act and live by his command.
That *Greek* after all his fam'd feats, muſt hear
Deaths ſummons from his fatal (*b*) *Conquerour*.
They whom thou ſaveſt, ſafely do immure
Thy (2) *perſon*. Thus thou'rt in (*c*) his arms (3)
Miltiades his foes were Perſians. Theſe (ſecure.
Yield to his *Greeks* not to *Miltiades*.
Yours weeds or *Cadmus* (4) *teeth*, ſpring in the field
They fight: yet all to your ſole perſon yield.

(*a*) Hector. (*b*) Paris. (*c*) Achiles's that was impenitrable.

(1) *Exanimumque auro corpus vendebat Achilles.* Vir. Æn. l. 1.

(2) *Illum admirantur & omnes,*
Circumſtant fremitu denſo, Stipantque frequentes. Vir. Geor. l. 4.

(3) *Heu pietas, heu priſca fides, invictaque bello*
Dextera! Non illi quisquam ſe impune tuliſſet
Obvius armato. Lib. 6.

(4) *Spargit humi juſſos mortalia ſemina, dentes:*
Mox humeri, pectus, onerataque brachia telis
Exiſtunt: Creſcit ſeges clipeata virorum. Ovid. Met. l. 3. f. 1.
——— *Sic ſemine Cadmi*
Emicuit Dircæa cohors. Lucan. l. 4.

Timoleon

Timoleon chas'd our *Dyonisius*,
From Chiliads of such thou'st deliver'd us.
Epaminondas daughters while they joyn
To tell his Victories, thou'st men for thine.
While in the head of all his Forces he
With sweat and blood toils for the Victorie.
We see you with as much ease Cities get,
As those *Timotheus* caught in his Net.
Men swim as Fish to you, languish and faint
As they yield t' you, and thus seem men in paint.
You do give your *Darius* (*a*) Cities, yet
Neither your self nor others smart for it;
Can policy devise a better slight,
To conquer so that *Death* get nothing by't?
He sure deserves an everlasting Wreath,
Who uncrowns *Victory* and (1) conquers *Death*.

(*a*) As *Sophyrus*.

(1) —— *Hunc ipse Triumphum*.
Ducere maluerim, quam ter Capitolia curru
Scandere Pompeii, quam frangere colla Jugurthæ. Lucan. l. 9.
Hunc volo, laudari qui sine morte potest. Mart. l. 1. Epig. 9.
——

Let *Xerxes* ride in his vaſt Armies Front,
Drie Rivers up, and fetter th' *Helleſpont*;
Then for his men with tears refil the Stream,
Thine ever live in thee, and thou in them.
What if by *Hercules Æpalius* be
Reſtor'd again to his loſt dignitie?
A little finger of thy (1) *Coloſſes*,
May ſerve to ſhadow o're all *Hercules*.
Hillus his Son enjoying what he gave,
His *Great Sires* virtue vilely did enſlave.
" Merits praiſe ſinks to th' earth, when it muſt ſtand
" By the aſſiſtance of anothers hand.
" The value of the Subjects dutie's loſt,
" When't muſt be purchas'd with a Kingdoms coſt.

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(1) *Voſne, manus, validi preſſiſtis Cornua Tauri?*
Veſtrum opus Elis habet. Veſtrum Stymphalides undæ.
Partheniumque nemus. Veſtra virtute relatus
Thermodoontiaco cælatus baltheus auro.
Pomaque ab inſomni non cuſtodita Dracone, &c. Ovid. Met. lib. 9. f. 3.

Where's

Where's (*a*) *Joves* ſo great *Suns* ſplendor, when't muſt
Under earths thick black Clouds of intereſt? (reſt
What kind of bountie's that, which what it gives
With the right hand, back with the left receives?
Here his (*b*) *blamſphemous Rites* are due t'him more,
Then when he did *an Ox* at once devour.
Thou didſt not hold *Apollo's* (*c*) *Tripus*, he
Cannot have from him but by Victorie.
Enter *great Pompie* on the Stage to ſtand,
Like *Pigmy* (*d*) *Pluto* in fair *Peaces* hand.

(*a*) *See Jove repreſented with a bright body, and compared to the Sun,* Imagini dei Dei in Cupido, p. 361. l. 12. & 30.

(*b*) Apollodorus *ſayes, That* Hercules *was wont ordinarily to eat an Ox at a meal: for which voracity of his, he had Sacrifices inſtituted, in which all good words were forbidden, and none at all lawful to be ſpoken but what were villanous and baſe. The occaſion is related at large, by reaſon of a poor Countrey man, whoſe Oxen he took violently away and eat, replying upon the Countrey mans moſt tedious and better curſing him, That he never fed at any time with ſweeter content.*

(*c*) *There was in* Delphi (*as* Pauſanias *relates*) *two Statues, one of* Apollo, *and another of* Hercules, *contraſting for a Tripus they held between them. The occaſion was, becauſe* Hercules *once, not obtaining of* Apollo *a clear and certain Oracle, took up the Tripus, and carryed it away.* (*d*) *The Image of Peace held in her hand, infant* Pluto, *who is God of Riches, that grew and are encreaſed in Peace.*

Ere

Ere he reſtores (*a*) *Tigranes* to his own,
With Armed Force he pulls him from his Throne.
With deep wounds firſt tortures his Royal heart,
Then ſeeks his cure with (*b*) *Machaonian Art*;
And while his Glories brighteſt Beams ray forth,
The publick vain applauſe poiſeth his worth.
When h'has enthron'd the *King*, his courteous Grace
Muſt ſtately hand Him to the (*c*) *higheſt* place.
In *Charles*'s Conqueſt *George* rides firſt, and he
Is the chief Captive fames his Victorie.
Charles is untoucht by aught, but what does prove
The pleaſure anguiſh of the Wounds of Love.

(*a*) Pompes *though he would not lead* Tygranes *King of* Pontus, *(according to the* Roman *cuſtom) in Triumph, but reſtored him his Kingdom, yet this was not done tell he had firſt brought him to a miſerable condition, and utterly defeated him in battel.*

(*b*) *Vtque Machaonis Peantius artibus Heros,*
Lenito medicam vulnere ſentit opem Ovid. *de* Pont. l. 1. Eleg. 4.

(*c*) *Nec quenqam jam ferre poteſt, Cæſarve priorem*
Pompeiuſve parem. Lucan. l. 1.

George (1) peaceably wins, and gives all, which done,
Yields (2) the *Glory* of the day to the *Sun*.
The Ages Praise his Wisdom, but compares
To th' (3) *Excremental Fire* drops from the *Stars*.
To the *Clouds* exhal'd *Vapours* flashing Fire,
Does in the moment of its Birth expire.
Th' Elementary Fire like that does here,
Extend but to such bodies that are near.
Monks fame like Fire that is dispenst to all
Bodies remote, must be *Celestial*.
Th' (4) *Achilles of the Romans*, that Captain,
Who to their Honour gave both Heart and Brain;

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(1) —— *Regnare volenti*
Non opus est bello. Lucan. l. 2.

(2) *Magnanimi est mediocria malle quam nimia.* Sen. Epist. 37.
——*Caroli benefacta fatetur*
Esse suis majora & vinci gaudet ab illo. Ovid. Met. l. 15. f. 51.
—— *Justissimus unus*
—— *Et servantissimus æqui.* Vir. Æn. l. 2.

(3) See Pliny. Nat. Hist. l. 4.

(4) Sicinius Dentatus, *called* Achilles Romanus, *for his great valour. He fought* 120. *Battels, triumphed nine times, and was regalled with Eight Golden Crowns.*

His

His Battels in a Nutſhel might confine,
Admiring this ſtrange (1) bloodleſs one of thine.
Thou canſt make rotten Members ſound, and yet
Not maim the body, or cut aught from it.
When *raging frenſie* hath confus'd the *Brain*,
With thy ſole touch, canſt ſet it right again.
(2) Fright thy foes down, and all diſtempers cure,
While none looſe (3) blood or any pain endure.
Bide all his Crowns on him: for thy renown,
A *King while thou'rt in Tryumph bears thy* (4) *Crown.*

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(1) —— *Potuit tibi vulnere nullo,*
Stare labor belli. Lucan. lib. 7.
Eſtu vincere nec ferire Doctus. Mart. l. 5. Epiſt. 25.

(2) —— *Nequid victoria ferro*
Deberet, pavor attonitos confecerat hoſtes. lib. 6.
Perdidit enſis opus: Frangit ſine vulnere membra.
Ac velut inclucum facundo in pectore Numen,
Et vivam magnæ ſpeciem virtutis adorant. ibi.

(3) *Lauriferos nullo comitantur vulnere currus.* Lucan. l. 5.

(4) *Audiet hoc præſens venturaque turba.* l. 7. Ep. L. 43.

(1) That day we (2) dedicate to thee's begun
And height'd with all the Glories in the *Sun*.
Our *great Apollo* when we Celebrate,
The (3) Tryumph of our Joy from Thee bears date,
When with hearts jubile we cry *There's he*,
We cant but muſt reflect our eyes on *Thee*.
His *rayes* that make the day, to us are ſent
Through thy kind *air* who mak'ſt our Firmament.
When we ſpeak him return'd, of thee we ſay,
And there's the (4) providence guides him the way.

---

(1) *Anglis plus nunquam præſtitit ulla Dies.* Mart. l. 3. Epig. 6.
Hunc Aurora diem ſpectacula tanta ferentem
Quam primum croceis roſcida portet equis. Ovid. ad
Non alios prima creſcentis origine mundi Liviam.
Illuxiſſe dies, aliumve habuiſſe tenorem
Crediderim. Ver illud erat, ver magnus agebat
Orbis, &c. & exiperet cæli inclemeniia terras. Vir. Georg. l. 2.

(2) *Urbs jam tot tibi debet hæc triumphos,*
Tot nuſcentia templa, tot renata,
Tot ſpectacula. Mart. l. 6. Ep. 4.

(3) *Quando magis dignos licuit ſpectare triumphos?*
Quando Palatini plus meruere Dei?
Pulchrior & major quo ſub duce Martia Roma?
Sub quo libertas Principe tanta fuit? Mart. l. 5. Ep. 19.

(4) —— *Quo juſtior alter.*
Nec pietate fuit nec bello major & armis. Vir. Æneid. l. 1.

To

To give thee time, we can none fit esteem,
But just *that day* is sacred unto Him.
And should a *Gem* doth *matchless worth* display,
B' expos'd t' admire but in the *brightest* day?
Should *Jove's Bird* doubles with his two sun'd sight
Noon day, appear but in the *clearest light*?
Should peace twixt man and man, twixt Heaven & us
Have less than Royal Pomp t' attend it thus?
The Kings and Kingdoms Treasure needs must be
One Subject *with him* of Solemnity.
" What makes and shows the dignity of Kings,
" Extol'd with them, their greater glory brings.
" Our *Phœbus* then in his best lustre seems,
" When we behold him with his *lightning beams*.
VVhen we our (1) *votes* to our great *Victor* pay,
Should we at any but th' *head-altar* pray?
He's now as well our *Conduit* as our *Spring*;
You've *virtues place*, 'twixt Dignity and King.
You are the gold conveighance carry on
The *Royal Christal Streams* from power to Throne.

(1) —— *Tibi sic sint vota quotannis.* Virg. Ecl. 5.

While his Crown's on his head, who's preſent there,
Sees you with yours, & thinks your *Crown* your (a) *ſpear*.
You being his *George and Honour*, who'l him view,
Muſt needs, as you're ſo near him, gaze on you.
If he's our *King*, your'r (1) *King* to him in heart,
Whoſe left ſide with thee there (2) breaths thy de-
Since you have given him the right hand, who (ſert.
Can he expect the left now from but you?
You beſt know, beſt can his high merits tell,
And keep our eyes fixt on your Miracle.
Your perſon 'tis muſt be your (3) *Princes* aid,
And (4) *ſuſtain this fair Fabrick*, here you've made.
We'll bleſs you all the while, and as one knee
Falls to him, th' other (5) *bows and ſtands* for thee.

(a) *Sciendum haſtæ geſtamen haudquaquam inter vulgares honores habitum, tantæque apud veteres venerationis fuiſſe, ut loco diademitis pro inſigni regio haberetur.* Pier. Valer. lib. 42. pag. 409. A.

(1) *Quem Regem & dominum prius vocabam.* Mart. l. 2. Ep. 68.

(2) *Eſt Regis alti ſpiritum Regi dare.* Ex Troade Senecæ.

(3) ------- *Tibi cura magni.*
Cæſaris Fatis data. Hor. lib. 1. Ode. 12.

(4) ------- *Magni fiducia regni.* Ovid. Met. l. 8. fab. 1.
------- *Ipſe tuebere Quercum.* Ovid. Met. l. 1. f. 9.

(5) *Depoſitum genu humilitatis & ſuperiorem agnoſcentis Hieroglyphicum eſt.*

Our hearts are ſmother'd in our joyes, as though
The great effect of *happineſs* were woe.
Thy goodneſs flows ſo high, that we who ſhou'd
Live by't, are almoſt delug'd in the flood.
Our hearts like (1) *Snow* are melted as they meet
Thy noon beams, and run down to waſh thy feet.
Our blood's all (2) *feavour'd*, let it out or we
Keep it for *Charles*, and his commands from thee.
All feavour'd, yes, and when our griefs well ſcan'd,
We find it comes from our Phyſitians hand.
Phyſitians. Thus we live, for our wounds be
Made by thy *ſteel*, leavs *healing ſimpathy*.
You give us ſtrength, (3) *keep* us we cannot fall;
As well our ſpirits, as Eſtates General.

---

(1) *Liquitur, ut quandam zephyris & ſolibus ille*
Solvuntur teneræ, vere repente, nives. Ovid. *ad* Liv.
Liquitur ut glacies incerto ſaucia ſole. O. Met. l. 2. f. 12.
Calido non ocyus Auſtro
Nix reſoluta cadet, nec Solem cera ſequetur. Lucan. l. 9.

(2) ------ *Alifer non uritur* ------
Quàm cum ſpinoſis ignis ſupponitur herbis,
Quæ neque dant flammas lenique tepora cremantur. ibi.

(3) ------ *Patriam tutore carentem*
Excipit.
Ecce parens verus patriæ. Lucan. l. 9.

While the fair (*a*) *Hours* to Heaven do ſwiftly flie,
They turn their heads and all (1) *look* back on thee.
Thy (2) *Exploits* ſerve as preſidents to men,
And thy life only fits a (*b*) *Jerom's* Pen.
None but an *Heſiod* deſerves to be
Recorder of your Genealogie.
Thy (3) *Hiſtory*, *Great George*, will keep alive,
Like *Dictys*, and in the grave (4) *Survive*.

(*a*) Apollo *is made leading the four Hours, who are ſaid to be the parts of the year, and be the Sun that changeth them. They are called alſo, Dee Dei amicitia, Bellezza, Venuſta, Amabilita, Allegrezza, Giuoco e Piacere. Goddeſſes of Mirth, Pleaſure, Rejoycing, Comlineſs, Love, Friendſhip, beauty, &c.*

(1) *Facta Ducis vivent, operoſaque gloria rerum,*
Hæc manet: hæc avidos effugit una rogos.
Pars erit hiſtoriæ, totoque legetur in ævo.
Seque opus ingenuis carminibuſque dabit. O. *ad* Liviam.

(2) *Hæc ipſum ſublime ferent.* ibi.

(*b*) *He wrote the life of* Antonius, *the firſt* Monck.

(3) ------ *Tua ſecus orbis*
Nomina ducet. l. 3. Ode. 27.
------ *Monumentum ære perennius*
Regalique ſitu Pyramidum altius. l. 3. Ode. 30.

(4) *Illum aget pennâ metuenti ſolui*
Fama ſuperſtes. Hor. l. 2. Ode. 2.
Effugiunt ſtrictos nomen honoſque rogos. Ov. de Pont. l. 3. E. 2.

If

What wants voice for thy fame, will cry t' expreſs
Fame not confin'd to words or ſillables.
Thus (1) boundleſs in its ſelf, up and down fly
The ſplendid Orb of thy (2) immenſity.
Well may'ſt thou with (*a*) *Ageſilaus* deny,
Art ſhould delineate thy Phiſnomy.
For 'tis thy Nature, Perſon and (3) Deſert,
Can only tell us truly who thou art.
The more we with Ideas frame out theſe,
The more we're puzled like *Simonides*.
Phidies and *Pyrgoteles* may try,
Who Idols made ſo many Cubits high.

---

(1) *In freta dum fluvii current, dum montibus umbra*
Luſtrabunt convexa. Polus, dum ſidera paſcet,
Semper honos nomenque tuum laudeſque manebunt. Virg. Æn. l. 1.

(2) ------ *Fama ſuper æthera notus.* Virg. Æn. l. 1.
------ *Secli decus admirabile noſtri.*
------ *Vir immenſo major vertutibus orbe.* Ov. de Pont. l. 2. E. 8.

(*a*) *He being deſirous (as* Plutarch *ſaith) to leave to poſterity no other iſſue but his Books, would not ſuffer any one (of thoſe many that deſired him) to make his Effigies, ſaying that as by this rich men; So by thoſe good men were beſt remembred.*

(3) *Caſſibus hic nullis, nullis delebilis annis*
Vivet. Mart. l. 7. Epig. 83.
------ *In æternâ vivere, digne, roſa.* l. 8. Ep. 77.

If they can find room for thy Statue here,
Being limited to this ſtreight Hemiſphere.
Where's one who for a rude deſign now can,
Carve *Athos* out into the ſhape of man?
Who footes thee on earth, muſt advance thy Head
Till it prop Heaven, and ſtand in (1) *Atlas* ſtead.
Be *Memnons* Statue thine, that praiſe thee can,
Till the next coming of the Son of man.
A *Pyramid* well Figures thee, whoſe Spire
Points thy Seraphick flame ſets Heaven on fire.
Thy *Obelisk* ſhould be eternal: thus
T'will only ſtand for Thee and ſpeak for us.
Who'l preſent thee at th' *exit* of our Wars,
Muſt diaper thy Cloath of Worth with Stars,
Embroider it with *Suns*, till it appear
An Element of *Light* to ev'ry Sphear.
Praiſe can't profane on thee. Can't be profane
T' adore one power'd to make a *Sovereign*?
Can't be prophane if we him *Deifie*,
Soly creates a *Royal Majeſty*?

(1) ------ *Vertice ſidera tangis.* Ovid. Met. l. 7. fab. 1.
------ *Omne*
Cum toi ſideribus cælum requievit in illo. l. 4, fab. 17.

No, no. Who makes a doubt thus dangerous,
Quit our Bleſt Orb, and ne're be ſav'd with us.
Did ever Subject like mine merit praiſe,
That is the Sovereigns (1) Subject, Text and Bayes?
Our Arts, Arms, *Muſes*, all to thee we owe,
While th' *Heavens* themſelves *bow* on each ſide of *you*
Our (2) *Churches*, our *Tribunals*, and *State* joyne
To ſay they're all, and all with *Charles* is thine.
We cannot make thee greater, unleſs we
Fight *God*, and *Charles*, with curſt Apoſtacie.
To make thee greater, there's no power or skill
In (3) *Kings* to do't, ſince ſuch obey thy will.

---

(1) *Laudari meruit ſacrato Cæſaris ore.* Ovid. *ad* Livium.
------- *Nec, quæ magis hæreat, ulla*
Pectore res noſtro eſt, inter bellique domuſque
Acta tot. Ovid. Met. lib. 12. fab. 4. 5.
Ille quidem majora fide queque geſſit, & orbem
Impleuit meritis. l. 12. f. 6.

(2) ------ *Templa refeceris,*
Ædeſque labentes Deorum &
Fœda nigra ſimulachra fumo. Hor. l. 3. Ode. 6.
Sic priſcis ſervatur honos, te preſide, templis, Mart. l. 7. Ep. 80.

(3) *Illius virtus gentem Regemque ſubegit.* Ovid. Met. l. 11. f. 8.

Nor

Nor can the power above do't, unless he
Would make thee Ruler of his Hierarchie.
Nor can (1) *hearts* love thee more, unless 'twere meet
They die, and loose your due by paying it.
The more our fancy ruminates thy worth,
The more *delicious sweetness* issueth forth.
The oftner we limbick our thoughts of you,
The purer your spirituous virtues flow.
The fairest *flower* in our *paradice*,
Does it from thy care as thy plant take rise!
Does our new Kingdoms happiness, proceed
From thy judicious policy and meed!
Are all the beautious Ornaments we see
Adorn our state, (2) *fruits* of thy (a) *husbandrie!*

---

(1) *Teque sunt omnia, te manus omnis habet.* Mart. l. 6. Ep. 61.

(2) *Nunc Pater omnipotens fœcundis imbribus æther*
Conjugis in gremium lætæ descendit, & omnes...
Magnis alit magno commissus corpore fœtus.
Parturit omnis ager. Zephyrique tepentibus auris
Laxant arva sinus, &c. Virg. Georg. l. 2.

(a) Georgius ἀπὸ τῦ γεωργεῖν agrum colere, messem facere, fructum capere.

Can

Can (b) *Concord, Peace,* and *Faith,* here only claim
Their rights and honours from thy bounteous fame!
Do the most high (1) applauses of the Times,
Sound to thee but as some (c) *ill-tuned* Chimes!
Have *pomp* and (2) *wealth* with thee, but there abode,
Till thou canst find where they shall be bestow'd!
D'you fancy nothing but what man can't give,
Or else what you as (3) *Mortal* can't receive!
Like no Crown but whose glory does surprise,
Dazle and wonder-strike all humane eyes!
No *honour* please thee, but what does thee bring,
Some signal service to thy *God and King!*
Will you Triumph with no Crown, but what *raies*
From the bright head of th' *Antientest of dayes!*

(b) *Aristophanes, Pausanias, and Silio Italico, make these three several Goddesses, giving them many different Discriptions or Characters in Discourses at large.*

(1) *Jam te nulla movet tantarum gloria rerum.* Ver. Æn. l. 4.

(c) *Quemadmodum Sol non expectat preces ut exoriatur, sed statim fulget & salutatur ab omnibus: Ita nec expectaverit Princeps plausus & strepitus & laudes ut bene faciat, sed Sponte conferat beneficia & aque ac Sol amabitur.* Arist. Eth. 5.

(2) *Sed te, cum dona ista juvare solent.* Ovid. de Pont. l. 3. El. 8.

(3) ------ *Non est mortale quod optas.* Ovid. Met. l. 2. f. 1.

Then

Then let us (1) *Muse* on thee, while we (2) *suppress*
Our words: For *speaking* will but make thee (3) *less*.
As if thy Merits towers whose hights stand
Above our sight, wee'd reach to with our hand.
Fathom the [4] *Ocean*, and what we find
Boundless, we'd have by measures be confind.
If as *Moors* in the Suns Beams we dare show
Our *blackness*, we know your *fires* made it so.
Extolling your high-noon, we none invite
To [5] match it with your [6] glim'ring candle-light.
Though after you with Meeters feet we run,
We ne're presume to [7] overtake the *Sun*

(1) *Satis laudat qui tacet.* *In* Hist. Sax.
Laus est non facere quod facere non possumus. Lactan. l. 3.
(2) *Magna laus non abest ab admiratione: Admiratio autem quæ maxima est, non parit verba sed silentium.* Gell. l. 4.
(3) ——— *Grates persolvere dignas*
Non opis est nostræ. Virg. Æn. l. 1.
(4) *Oceani fluctus me numerare jubes.* Mart. l. 6. Ep. 34.
(5) *Da venium scriptis, quorum non gloria nobis*
Causa, sed utilitas officiumque fuit. Ov. de Pont. l. 3. E. 9.
(6) *Judicium tamen hoc nostrum non decipit error,*
Nec quicquid genuit protinus illud amo. ibi.
Magna hic me tanti reverentia turbat, et aures
Non auditoris, judicis esse puto. Mart. l. 7. Ep. 51.
(7) *Sunt ubi quæ valeant in talia pondera vires?* ———
Et animus certe vestros sensurus honores? lib. 13. fab. 1.

While

VVhile with your light you open your eyes thus,
The [1] brightneſs as we view you, [2] dazels us.
VVe chatter but as Swallows, while to blaze
Thy worth, we'd make a conſort of thy praiſe.
VVe do to this effect in our beſt lines,
But as [3] dumb ſilly Creatures, ſpeak by *Signes*.
VVhen we've thus nam'd thee and thy acts, we ſee
The reſt of right belongs t' [4] Eternity.
From the *Heaven's* here with you we need ne're fear
To looſe you, ſince you cannot change your *Sphear*.

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(1) *Parte ſui meliore viget, majorque videri*
Capit, & auguſta ſeri gravitate verendus. Ovid. Met. l. 9. f. 4.

(2) *Mutat nocte diem, radiiſque potentibus aſtra*
Sol vetat ire. Lucan. l. 10.

(3) *Plura quidem fecit quam quæ comprendere dictis*
In promptu mihi eſt. Ovid. Met. l. 13. f. 1.
Eheu quam pingui macer eſt mihi taurus in arvo! Virg. Ecl. 3.

(4) *Invicta quicquid condidit manus, cælum eſt.* Mart. l. 9. Ep. 2.

That

That [1] Heavens [2] only able and fit to cry
Your Jo's with its loud Artillery.
No Trump but *Dooms* can be of ſervice here,
To ſound your great Fame out to ev'ry ear.
And to give you your place, who rightly ſings
Your worth, muſt ſeat you with the *King of Kings.*

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(1) *Dii (ſiqua & cælo pietas quæ talia curet)*
Perſolvant grates dignas & præmia reddant
Debita. Virg. Æn. l. 2.

(2) *Quid mirum lectis exhauſto floribus horto,*
Si duce non facta eſt digna corona ſuo? Ovid. ex Pont. l. 3. Eleg. 4.

Obruit audentem rerum gravitaſque nitorque,
Nec potui cœpti pondera ferre mei. Ov. de Pont. l. 2. El. 5.
Non potuit mea mens, eſſet quin grata, teneri. l. 4. E. 1.
Cogetur nemo munus habere meum, l. 3. E. 6.
Hæc, ſi diſplicui, fuerint ſolatia nobis:
Hæc fuerint nobis præmia, ſi placui. Mart. l. 2. Ep. 91.

FINIS.

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